H J Prance

Cuddesdon College
1854–1929

A Record
and a Memorial

Oxford
Printed by John Johnson
at the University Press
1930

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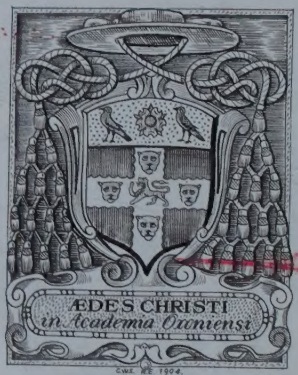

Cuddesdon College

1854–1929

Christ Church
T025517

THE FRONT OF THE PRESENT BUILDINGS

Cuddesdon College
1854–1929

A Record
and a Memorial

Oxford
Printed by John Johnson
at the University Press
1930

Printed in Great Britain

TO

THE BISHOPS OF OXFORD

AND ALL OFFICERS AND STUDENTS

OF CUDDESDON COLLEGE DURING THE

PAST THREE-QUARTERS OF A CENTURY

THIS VOLUME IS RESPECTFULLY

DEDICATED

PREFACE

SO long ago as 1904, when the College had been fifty years in existence, a Record and Memorial of those years at Cuddesdon was published. It has been thought well that this little volume should now be revised and reissued with such changes and omissions as seemed necessary to bring it more closely into touch with the things and persons of to-day. The task has been entrusted to an old student, who has gratefully agreed to do what was wished, under the direction of the Principal. There could be no happier task for an old Cuddesdon man. For, indeed, there is an extraordinary fascination about the place, which clings to the very atmosphere, and links past and present with bonds of affection which every one has felt and no one would think it possible to break.

As you stand on the lawn with your back to the College and look down upon the valley below and the hill gently rising to the horizon, women and children picking blackberries in the hedges below, or horses slowly moving across the brown hillside, birds circling around, sounds far away almost inaudible, the scene is to you an extraordinary realization of peace. So when you are alone. Then in a few minutes there are men passing in and out of the College, briskly, brightly, with an air of perfect freedom yet an undefinable tinge of seriousness and determination. On the other side with wings that have been added right and left of you to the old building you look across the narrow road to the palace, as those of old called every home of a bishop, which is no more than the residence of a county squire, where Samuel Wilberforce planned the institution which should train young men as he would have them trained for the ministry of Christ's Church and saw the building that he designed brought to the completion which he wished. In later pages the story will be told: the story of the men who began the work, laboured in the work so novel in the England of their day, suffered suspicion and misunderstanding, and, themselves or their suc-

cessors, saw what they had worked for become an example from which the whole Church profited and all England, it is hardly an exaggeration to say, came to admire. Samuel Wilberforce was a great Bishop. It has often been said that he changed not only the ideal of the Episcopate, but the whole life of the Church of England, of his day. But in nothing did he show his wisdom and prescience more clearly than in the founding of Cuddesdon College. Of this later pages will tell. But now let it be permitted to say that it may well be that as he looked into the future the Founder may have thought it possible, as indeed few others did, that what he had designed should prove to be a nursery not only of priests but of bishops who followed in his steps, till at last there came from the traditions of its seventy-five years of life one who as Primate of all England has never forgotten the happiness and privilege of being a Cuddesdon man.

There is of necessity a certain severity belonging to a theological college where men come to recognize the sternness of life: but nothing could be farther away from what is supposed to be the seminary spirit of narrowness and obscurantism than the spirit which is bred in Cuddesdon. The place itself, open to every wind of heaven, and founded on a hill, standing rock-like, looking, as it were from the present upon the past and the future in one survey, seems to be a parable of the life of the English Church. Faith in the fixed foundation has never faltered, but always there has been welcome for new light on old truth and an eager readiness to accept all that should come daily from the providence of God. Cuddesdon has shown how the Church of God is ever bringing from her treasures things new and old.

The aim of this little book is to show how this has been: how the seventy-five years have passed with new leadership again and again, and with constant flow of those who follow and learn; yet how the spirit has never altered, and, as in Oxford, whence so many of its students have come, the motto has remained unalterable—'*Dominus illuminatio mea.*'

The old student who has very gladly, but very humbly, undertaken to produce this book in its present form would express his gratitude and loyalty to him who first wrote it (S. C. Gayford, former Vice-Principal) and to all those, past and present officers and students, who have helped in the reissue of this memorial and record of the College to which every one of its sons is devoted.

At first it seemed as if the book should be rewritten completely, but so much of it is historically interesting and characteristic of the continuous life of the College, that on further consideration, as few changes as possible have been made in the greater part of the original, and the last words of its preface may well be repeated here. 'It is earnestly hoped that nothing which has been written here will cause to any one a moment's pain or disappointment; and along with this hope this little book is sent forth in the desire that it may do something to bind even closer the "cords of love" which unite Cuddesdon men with one another and with their old College.'

W. H. H.

INTRODUCTION

BY THE BISHOP OF OXFORD

IN June 1904 the College celebrated the jubilee of its opening. The occasion was marked by the publication of a volume containing the history of its foundation, its buildings, and its various activities. Last year, 1929, it attained the ripe age of seventy-five years, and it has appeared desirable to set forth a new edition of the book of 1904, which is now out of print. The larger portion of that book will be found in the following pages. But in some ways the last twenty-five years have been more full of important events and experiences than any of the previous years, and the circumstances of the early days of the College have receded far from the mind of the present day. Hence it seemed desirable to those who are responsible for the present book to prefix to it an introduction on different lines from anything in the previous edition, and they have asked me to write it. It is indeed true that my qualifications for so doing are slender; my whole life belongs to the period subsequent to the opening of the College; but, in his later years, I had the honour of the friendship of Dr. H. P. Liddon—the first Vice-Principal—and I have often talked with him and other men of those days over the early history of Cuddesdon College.

When we look back over so long a period as seventy-five years, in which the College has established itself as an institution with a definite and honoured position in the Church, it is of importance to recall the circumstances in which it began its career. If we ask, then, what were the ordinary conditions in which people were ordained in those days, the difference is so great from anything of which we have experience, that it is hard to express it without appearing to exaggerate. But there is much evidence ready to hand.

In the *Life of Bishop Wilberforce*, we read in vol. i, ch. 2, of the circumstances leading up to his Ordination. The matter was somewhat complicated by the fact that he became engaged to be

married. It was decided that he should marry in June 1828 and be ordained in the following December. Two curacies were at his disposal, one in Surrey, and the other in the diocese and county of Oxford. The former appeared likely to be too laborious as 'the Bishop of Winchester', so writes Mrs. Wilberforce, 'insists much on two sermons in every parish church every Sunday, and in many recommends them.' [1] He was accordingly ordained, to 'the sole charge of Checkendon', on December 21st, 1828, after having been examined by Dr. Burton, in Christ Church Cathedral.[2] At the end of February 1829 he received the offer of a living in Lancashire from the Bishop of Chester, but, on the advice of his father, declined it. He was ordained priest on December 20th, 1829, and in the following June was appointed Rector of Brighstone in the Isle of Wight.

Mr. Newman, who was a Fellow of Oriel, and could have been ordained on that title, tells us in the *Letters and Correspondence of J. H. Newman* [3] that he attended the Lectures of Dr. Lloyd—afterwards Bishop of Oxford—in the years 1823 and 1824. These lectures were 'an experiment' made by Dr. Lloyd, on becoming Regius Professor of Divinity. Before this time—and for many years afterwards—the lectures of the Regius Professor were a necessary preliminary to Ordination.[4] But whereas before Dr. Lloyd's time the Regius Professors had delivered 'an annual set of public lectures' these of Dr. Lloyd's were 'private and familiar'. The class studied certain standard works under the direction of the Professor: 'Dr. Lloyd made the lecture catechetical, taking very little part in it himself beyond asking questions, and requiring direct, full, and minutely accurate answers.' [5] After this preparation Mr. Newman was ordained to the Curacy of S. Clement's on Trinity Sunday, June 13th, 1824. He was ordained priest a year later on May 29th, 1825.

Dr. Pusey was ordained in the Cathedral on June 1st, 1828, and was soon afterwards appointed Regius Professor of Hebrew

[1] *Life*, vol. i, ch. 2, p. 41, *n.* 3. [2] *Life*, vol. i, ch. 2, p. 42.
[3] Vol. i, p. 111. [4] *Op. cit.*, p. 110. [5] Ib., p. 111.

and Canon of Christ Church. He was accordingly ordained priest at a special ordination in Cuddesdon Church on November 23rd, 1828, so that he might be duly installed in the Cathedral. This event took place nine days after he had received the appointment of the Hebrew chair.[1]

These are accounts of the Ordination of men of distinction in the University, and it is plain that neither they nor any of their contemporaries supposed any special preparation to be necessary. The account of Ordinations in general given in the *Life of Wilberforce*[2] shows that somewhat similar proceedings led up to the Ordination of all candidates whether academically distinguished or not. To people who are accustomed to the practice which Wilberforce himself initiated, it all seems very careless and casual. But it is important to remember that there were certain features in the life of those days which distinguished them very sharply from anything of which we now have experience. It is clear from the biographies cited above, and many other books of the early nineteenth century that in very many homes in England there existed a very definite atmosphere of Christianity. The letters from his father to Samuel Wilberforce, the correspondence between Wilberforce, Newman, and Pusey and contemporaries in College life imply an assumption that religion was a natural element in their thoughts and plans which has very little likeness to modern life. Of course, it is true that people in a certain class in society were 'destined' to certain livings—like Edmund Bertram in *Mansfield Park*—and passed on to them in the ordinary way of business. No doubt many such persons were careless and irregular in residence, and neglectful of their parishioners, but the impression conveyed by the descriptions of Jane Austen and George Eliot show that clergymen, even under these conditions, were respected in their office, and exercised a sound influence in their parishes. And it is probable that such clergy, owing to the current attitude towards religion in many homes, did produce an atmosphere

[1] Liddon, *Life of E. B. Pusey*, vol. i, p. 189.
[2] Vol. i, pp. 330 and following.

that was more than merely ethical and social: the religious effect they helped to create was probably lacking in definiteness and enthusiasm, but was real so far as it went.

It has also to be remembered that the Universities in those days were definitely Church of England institutions. In Oxford all persons had to sign the Thirty-nine Articles before they could be admitted to a degree: attendance at Chapel was compulsory: nearly all Fellows of Colleges were obliged to be in Holy Orders, and the College testimonial for Ordination certified—usually over the College Seal—that the man in question had never held or taught anything inconsistent with the Thirty-nine Articles. There was, therefore, a very strong presumption that graduate candidates for Holy Orders were not wholly unacquainted with the doctrine they would be required to teach, and the requirements of those who were ordained. Thus one can imagine a plausible argument in favour of ordaining graduates without further special training. But the opposite view was taking shape. Various colleges were already in existence having as their special aim the training of Candidates for the Ministry, and the new University of Durham had been founded in close connexion with the Cathedral Chapter. Hence it is not altogether surprising that at the date of his consecration, Wilberforce entered in a list of the needs of his diocese, 'A Diocesan training college for Clergy to be established at Cuddesdon'.[1]

In the year 1850 a new situation arose. A Royal Commission was appointed to look into the affairs of the Universities of Oxford and Cambridge. As a result of their labours an Act of Parliament was carried in 1854 which made drastic changes in the government and constitution of the University. With most of these we are not now concerned. The great change was that the Act altered completely the relation between the University and the Church of England. It admitted Dissenters to matriculation and to degrees. It removed the necessity of Ordination from a large proportion of the Fellows of Colleges, and it

[1] *Life*, vol. i, p. 349. See also below pp. 1–2.

opened the way to new studies which had no necessary connexion of any kind with religion, or the Church of England. There can be no doubt now that the changes were inevitable and were right, but they were fiercely opposed by Dr. Pusey and Mr. Keble and many of the Tractarian party. The line of opposition was that sooner or later the whole character and atmosphere of the University would be changed. The anticipations of the opponents have been largely justified in the subsequent history of the University. It is possible that if the opposition had been less relentless the history of the University might have been somewhat different in the years that followed, but they were defending an impossible position, if they hoped to keep in being the constitution of the University, as it came down from the Middle Ages.

In the *Life of Dr. Pusey* [1] it is stated that in the House of Lords no Bishop opposed (the Bill): 'while the Bishop of Oxford supported the measure'. I do not know on what grounds he did this: the matter is hardly mentioned in his Life, nor how he regarded the changes in the University. But the changes did inevitably make considerable alterations in the relation of the University to the ordained and to candidates for Ordination. It has already been observed that the nature of its studies and the atmosphere of the University to some extent diminished the necessity for special post-graduate training for those who were to be ordained. But a number of the new studies, however valuable and important in themselves, would not provide any of the special knowledge which is essential to the proper equipment of the parochial clergy. The foundation of Wells Theological College had already suggested the need of special training for graduates: the changes in Oxford emphasized it. How far this consideration was in the mind of the Bishop I do not know, but it is interesting to note that the opening of the College took place in the year in which the Act of Parliament was passed, altering the ancient condition of the University.

A phrase in a letter from Bishop Wilberforce to Mr. Golightly [2]

[1] vol. iii, p. 400. [2] *Life*, vol. ii, p. 359.

suggests that a feeling existed in the University against the College 'as an interference with their presumptive rights'. The same suggestion is made in an account of the early days of the College by the first Principal, printed in the *Life of Dr. Liddon* (p. 32): he speaks of 'the jealousy stirred up in [the] University of any proposals which suggested the smallest slight upon the perfection within the University itself of the facilities for preparation for Orders'. It is not altogether surprising that this objection was made. The University not only provided teaching which, as we have seen, might provide a reasonable basis for Ordination, but it had also the power of licensing preachers and its licence appears to have been effective throughout the whole country, and not merely in the diocese. In one respect it seemed to have more freedom even than the Bishop. In Canon 36 it is provided that no person shall be allowed to preach 'except he be licensed either by the Archbishop, or by the Bishop of the Diocese (where he is to be placed) under their hands and seals, or by one of the two Universities under their seal likewise: and except he shall first subscribe' to the three Articles on the Royal Supremacy, the use of the Book of Common Prayer, and the acceptance of the Thirty-nine Articles. If any Bishop ordains or licenses any man without this subscription 'he shall be suspended from giving of Orders and Licences to preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the Law and His Majesty's censure.' To require of graduates special training outside the University might quite well appear to interfere with its ancient rights.[1] It is probably true that this academic difficulty may have been an element in the disturbance over the College for which Mr. Golightly was largely responsible. It is probable that many of the senior members of the University might regard the foundation of such a college as implying criticism upon the provision made in the University. The

[1] The University laid down in its Statutes the conditions upon which such licences to preach were granted (Statt. IX, vii, §§ 1, 2), but these provisions have now disappeared from the Statute book.

controversy arising out of the letter of Mr. Golightly is fully described below (pp. 158 sqq.): but the matter does raise certain issues about Theological Colleges which are still alive and of which it is desirable, at this point, to say something. It is still a question in the minds of many whether there is any need for colleges of a special kind for the training of men for Holy Orders.

It is probably beyond dispute that, in the present day, much more is required of the clergy than was expected seventy-five years ago. The people to whom they minister are all, in a measure, educated; that is, they can all read, or almost all. They are all capable of interesting themselves in newspaper discussions, and even in the remoter parts of the country, owing to the wireless, they have more knowledge of what is 'going on' than was possible not so very long ago. It is, therefore, quite certain that the intellectual standard of the clergy ought to be such as will enable them to cope with the present condition of things. It has already been pointed out that under the old University system, men who were graduates must have acquired inevitably some familiarity with religious questions, and it is also true that those who were ordained as non-graduates would have had little chance of being placed in positions where a high standard of education was necessary. It must have been very hard indeed for a non-graduate in the old days to attract the attention of patrons. For various reasons the prospects of non-graduates are much more hopeful than of old, and it is vitally important that they should receive adequate training somewhere, and for them, at any rate, there can be no question that colleges capable of preparing them for their work are a necessity.

But what is to be said of the graduate candidates? Bishop Wilberforce founded this College—and it has retained this principle with few exceptions—for graduates: is this necessary or even desirable? The following points seem to be of importance in considering the answer to this question.

1. The whole character of the older Universities has changed since 1850: the atmosphere is no longer exclusively Anglican or

even religious, and the subjects studied by a large number of men stand in no connexion with theology or religion at all. A man, let us say, who has taken a First Class in Engineering, or Physiology, or French, or German will have learnt how to work, at any rate in the line of his choice. A clergyman will almost certainly find that anything he knows, especially if he knows it accurately, will 'come in useful' on occasion, in the course of his work. But a clergyman wants more than a knowledge of things which may 'come in useful'. He ought to have, at least, a knowledge of the faith he is to preach, and to know how to extend and develop and apply his knowledge. However brilliant he may be, a man will not attain these things by the study of such subjects as the above and may be quite unfit to be ordained.

2. He may study Theology for his degree. That is true of the two older Universities, of Durham, of London, and of Manchester. But the majority of modern universities have no theological faculty, and the graduates there must approach their degree by non-theological lines. And it is not quite certain that all men who propose to be ordained do well to read theology as the subject for their degree. If it is a necessity for any clergyman to have some knowledge of theology, it is also an advantage that he should know some other subjects carefully and well, and his university course may well be based on them. And it cannot be denied that the academic study of theology differs in some respects from that which is most useful for a clergyman. In the university the student will probably have the advantage of hearing the most eminent men in various theological departments: he will hear various opinions and learn, to some extent, to discriminate between vital and unimportant differences. He will have the chance of laying a scientific basis for his theology. But he may, not improbably, find if he goes from his university course to a parish, that he has a good deal to learn, at the expense of his parishioners, of the way to translate his scientific knowledge into the terms of their thought, and of the practice of devotion. These purposes were in the mind of the Founder

when he set his hand to the establishment of his College. It is clear, I think, that the circumstances of his day made such a foundation profoundly desirable, if not necessary. The value of it has not diminished in the course of years, as the following chapters will show.

It has been my privilege to know all the men who have come to Cuddesdon since I took up residence as Bishop in 1925. It would be unbecoming to say more of them than that I have learnt more fully through knowing them the value of the Founder's gift to his diocese and to the Church.

CONTENTS

Preface vii

Introduction (by the Bishop of Oxford) . . . x

List of Illustrations xx

Officers of the College since its foundation . . . xxi

Chronological Table of Events xxiv

I. The History of the Fabric 1

II. The College Discipline: Description and History . 33

III. Cuddesdon and the Work of the Church in the Colonial and Foreign Mission Field . . . 62

IV. The College Office Books 78

V. Sketches of the College Life at different Periods—

1854–1859 (by the Rev. J. O. Johnston) . . 86

1859–1864 (by the Very Rev. W. H. Davey) . 95

1864–1871 (by the Rev. H. T. Morgan) . . 100

1873–1876 (by the Rev. J. E. Swallow) . . 103

1877–1882 (by the Rev. H. Barnett) . . . 108

Cuddesdon College (described by Dr. H. S. Holland) 110

Cuddesdon and Oxford Dons (by an Old Student) 112

Cuddesdon College (by the Bishop of Wakefield) 116

VI. The Twentieth Century 119

Appendix I. The Controversy of 1878 . . . 158

,, II. Theological Colleges for Graduates . . 159

Index 167

LIST OF ILLUSTRATIONS

1. The Front of the Present Buildings *Frontispiece*
2. The Founder (Bishop Wilberforce) *facing p.* 8
3. Interior of the Chapel 1904 „ 20
4. Interior of the Chapel 1929 „ 30
5. Glimpses of College Life „ 44
6. The Jewelled Chalice: 'The Bishop King Chalice' „ 58
7. Chalice presented by a member of the College as a thank-offering for safe return from the war „ 60
8. 'The Church' „ 98
9. Edward King 1873 „ 104
10. The College from the Tennis Courts „ 110
11. The Archbishop of Canterbury „ 140
12. George Belcher „ 154
13. The Bishop of Wakefield „ 156

OFFICERS OF THE COLLEGE SINCE ITS FOUNDATION

PRINCIPALS:

1854–1859. Alfred Pott. Died Feb. 28, 1908.
1859–1862. Henry Hutchinson Swinny. Died December 22, 1862.
1863–1873. Edward King. Died March 8, 1910.
1873–1883. Charles Wellington Furse. Died Aug. 2, 1900.
1883–1894. William Methven Gordon Ducat. Died March 17, 1922.
1895–1913. John Octavius Johnston. Died Nov. 6, 1923.
1914–1928. James Buchanan Seaton. Consecrated Lord Bishop of Wakefield, 1928.
1929– Eric Graham.

VICE-PRINCIPALS:

1854–1859. Henry Parry Liddon. Died September 9, 1890.
1859–1864. William Harrison Davey. Died March 26, 1917.
1864–1865. Allan Becher Webb. Consecrated Lord Bishop of Bloemfontein, 1870; translated to Grahamstown, 1883; Dean of Salisbury, 1901. Died June 12, 1907.
1865–1870. Oswald Joseph Reichel. Died April 30, 1923.
1870–1880. Edward Francis Willis. Died May 12, 1898.
1880–1883. Charles Gore. Bishop of Worcester, afterwards of Birmingham, and then of Oxford.
1883–1886. James Edward Denison. Died May 11, 1892.
1886–1890. Robert Lawrence Ottley. Regius Professor of Pastoral Theology and Canon of Christ Church, Oxford, 1903.
1890–1895. Arthur Richard Whitham. Principal of Culham College; retired 1930.
1895–1898. Lonsdale Ragg. Chaplain to the British Embassy, Rome, 1924.
1899–1909. Sydney Charles Gayford. Rector of Little Waltham, 1925.
1909–1912. Cyril Greenwood Pearson. Chaplain, Calcutta Cathedral, 1922.
1912–1915. Philip Henry Loyd. Assistant Bishop of Bombay, 1925; Bishop of Nasik, 1929.

1919–1928. Edward John Bicknell. Prebendary of Chichester Cathedral from 1921. Professor N. T. Exegesis, King's College, London, 1928.

1928– John Freeman Russell.

CHAPLAINS:

1854–1858. Albert Barff. Died December 28, 1913.

1858–1863. Edward King (afterwards Principal).

1863–1864. Joseph Mason Austen. Died May 24, 1909.

1864–1866. Daniel Thomas William Elsdale. Died March 7, 1923.

1866–1871. Henry Thornhill Morgan. Died July 8, 1910.

1872–1874. Bernard John Puller. Died March 9, 1875.

1874–1876. James Edward Swallow. Chaplain to the Horbury House of Mercy, Wakefield; retired 1929.

1876–1877. William Methven Gordon Ducat (afterwards Principal).

1877–1882. Herbert Barnett. Hon. Canon of Christ Church, 1914.

1882–1884. Hugh Penton Currie. Died March 20, 1903.

1884–1887. Alfred Eyre-Brook (formerly Brook). Canon of Inverness Cathedral, 1892; resigned, 1915.

1887–1891. Charles Craigie Mills. Rector of Dursley. Hon. Canon of Gloucester, 1929.

1892–1895. Walter John Forbes Robberds. Bishop of Brechin, 1904; Primus of the Scottish Church, 1908.

1896–1900. Richard Wickham Legg. Archdeacon of Berkshire, 1922; Vicar of Sonning, 1926.

1900–1903. Edward Courtenay West. Principal of St. Boniface College, Warminster, 1929.

1903–1906. Reginald Henry Couchman. Warden of College of Minor Canons, Sub-Dean of St. Paul's Cathedral, 1929.

1907–1910. Wilfrid Lingwood Cooper. Rector of Newbury, 1930.

1910–1913. Henry Edward Newton. Vicar of Helmsley, 1913; Canon of York Minster, 1923.

1913–1920. Frederick Merivale Molyneux. Assistant Bishop of Melanesia, 1925; Bishop of Melanesia, 1928.

1920–1922. Noël Thomas Hopkins. Minor Canon of St. Paul's Cathedral, 1925.

1922–1923. Stanley Burrough King. Priest-in-Charge of St. Andrew's, Exmouth, 1928.

1923–1927. Alexander Sargent. Resident Chaplain to the Archbishop of Canterbury, 1929.

1927– Terence Leslie Manson.

HEBREW LECTURERS:

1895–1899. Selwyn Montague Cooke. Rector of Belbroughton, 1911; Resigned, 1922.

1900–1902. Evan Lorimer Thomas. Vicar of Towyn, Abergele, 1922.

1903. Edward Thomas Pinson. Died June 27, 1903.

1903–1914. Richard Wilton Sutcliffe. Rector of Bishop's Fonthill, with Berwick St. Leonard, Salisbury, 1914.

1914–1920. Hubert Richard Higgs. Vicar of Modderfontein, 1927.

1920. Alfred Guillaume. Principal of Culham College, 1930.

CHRONOLOGICAL TABLE OF EVENTS

Consecration of Samuel Wilberforce to the See of Oxford	Nov. 30, 1845
Laying of the Foundation-stone of the College	April 7, 1853
Dedication and opening of the College	June 15, 1854
First edition of the College Office Book	1856
Mr. Golightly's attack on the College	Jan.–April, 1858
Resignation of the first Principal, the Rev. A. Pott	April 1859
Appointment of the Rev. H. H. Swinny	May 11, 1859
Resignation of the Rev. H. P. Liddon, Vice-Principal	1859
Foundation of the Cuddesdon Missionary Exhibition Fund	June 4, 1860
Death of the second Principal, the Rev. H. H. Swinny	Dec. 22, 1862
The Rev. E. King appointed Principal	April 17, 1863
Bishop Wilberforce translated to the See of Winchester	1869
Bishop Mackarness appointed to the See of Oxford	1870
The Rev. A. B. Starkey's legacy to the College	1871
Death of Bishop Wilberforce	July 19, 1873
The Rev. C. W. Furse appointed Principal	,, 26, 1873
Meeting in Oxford to discuss a Diocesan Memorial to Bishop Wilberforce	Oct. 1873
The corner-stone of the Wilberforce Memorial Chapel laid	Nov. 17, 1874
Dedication of Wilberforce Memorial Chapel	May 25, 1875
Foundation of the Cuddesdon Association in Prayer for Foreign Missions	,, 23, 1876
The first number of the Annual College Record published	June 13, 1876
The East Window of the new Chapel completed	Oct. 1876
The first Retreat for Ordinands	Dec. 1876
Completion of Reredos in Chapel	1877
Mr. Golightly's second attack on the College	1878
Completion of Frescoes in the Chapel	,, 1878

Third edition of the Cuddesdon Office Book published		1880
The Rev. E. F. Willis resigns the Vice-Principalship to found the Oxford Mission to Calcutta; the Rev. C. Gore appointed Vice-Principal	June	1880
The Rev. H. T. Kingdon appointed Coadjutor-Bishop of Fredericton (the first Cuddesdon student consecrated Bishop)	July 10,	1881
The Rev. E. R. Wilberforce appointed first Bishop of Newcastle (the first Cuddesdon student appointed to a Home Bishopric)	July 25,	1882
The Rev. C. W. Furse made Canon of Westminster	August,	1883
The Rev. W. M. G. Ducat appointed Principal	Oct. 28,	1883
Dr. King's Portrait, by Richmond, presented to the College		1883
Dr. King appointed Bishop of Lincoln	April 25,	1885
Resignation of Bishop Mackarness; succeeded by Bishop Stubbs	July	1888
Death of Bishop Mackarness	Sept.	1889
Death of Dr. Liddon: his bequest of £200 to the College Library	,, 9,	1890
Memorial Tablet and Picture of Dr. Liddon placed in the old Chapel		1890
Canon Porter founds the Porter Prize		1890
Bequest of £100 to the College from the Rev. C. R. B. Chetwynd		1890
Death of Bishop Smythies	May 7,	1894
The Rev. W. M. G. Ducat resigns the Principalship, and is succeeded by the Rev. J. O. Johnston	Jan.	1895
The electric light installed in the College	,,	1895
The Liddon Bookcase with inscription placed in the old Chapel		1895
Death of the Rev. E. F. Willis	May 12,	1898
The old Dining-hall converted into a Lecture-room, and the Lecture-room under the Chapel turned into a Dining-hall	Oct.	1898
Mrs. Dawe resigned the post of housekeeper after twenty-five years' service	Dec.	1898
General Gordon's Communion Plate bequeathed to the College by the Rev. A. Gurney		1899
The Willis Memorial completed		1899

Restoration of the Chapel floor and decoration of the Dining-hall	July 1899
Death of Bishop Stubbs; he is succeeded by Bishop Paget	April 22, 1901
The Artesian Well bored	1901–1902
Completion of the Furse Memorial	1903
Foundation of the Cuddesdon College Exhibition Fund	1903
The Chaplain (Rev. E. C. West) resigns to take up work for the Order of Ethiopia	Sept. 1903
The Foundation-stone of the Jubilee Wing laid	May 31, 1904
Death of Francis Paget (formerly student), Bishop of Oxford	Aug. 2, 1911
Charles Gore (formerly Vice-Principal), Bishop of Oxford	1911
Rev. J. O. Johnston resigns the Principalship on appointment as Canon and Chancellor of Lincoln Cathedral	Dec. 1913
Rev. J. B. Seaton, formerly Archdeacon of Johannesburg, Principal	Feb. 1914
Outbreak of the Great War	Aug. 4, 1914
College buildings closed, and the work carried on in the Bishop's and Principal's houses	Oct. 1916 to June 1918
Serbian Students from S. Sava's Seminary, Belgrade, under Fr. Josef Cvyovič (later Bp. of Monastir), occupy the College buildings	March 1918 to Feb. 1919
Cuddesdon students reoccupy Jubilee Wing	July 1918
College fully reopened to Cuddesdon students	Feb. 1919
College full again	May 1919
Formation of Advisory Council to the College	,, ,,
Dedication of War Memorial Cross by Dr. Gore	June 17, 1919
Dr. Gore resigns the See of Oxford and is succeeded by Dr. H. M. Burge	1919
Gladstone Memorial Bursary and Prize (£1,235) founded	1919
New War Memorial Wing, including Lecture-room, dedicated by Dr. Burge	Nov. 2, 1920
and the three wings renamed Liddon, King, and Gore	
Advowson of Tunstall, Lancs., conveyed by Rev. R. Lees to the College Trustees	1921

Archdeacon Ducat, formerly Principal, died	Mar. 17, 1922
Altar in College chapel reconstructed (£300) by gift of the Principal	Sept. 1923
Chancellor Johnston, formerly Principal, died	Nov. 6, 1924
Rev. P. H. Loyd, formerly Vice-Principal, consecrated Assistant Bishop of Bombay	Mar. 25, 1925
Dr. Burge, Bishop of Oxford, died	June 20, 1925
Dr. T. B. Strong, formerly student, succeeded as Bishop of Oxford	1925
Rev. F. M. Molyneux, formerly Chaplain, consecrated Assistant Bishop of Melanesia	Aug. 9, 1925
New servants' quarters built	Sept. 1925
Two gifts of £100 for Bursary Fund from Rev. A. K. Warren and Mrs. Carew Hunt, the latter in memory of the Rev. R. W. Carew Hunt. The amount raised is £1,000	1926
Jubilee of George Belcher's service as College Butler	June 1, 1926
Rev. A. Sargent, Chaplain 1923–7, Sub-Warden of S. Paul's, Grahamstown	1927
Rev. T. L. Manson (Lecturer 1926–7), Chaplain	1927
Retirement of George Belcher	July 1927
Mr. D. P. Davie succeeded as Butler	,, ,,
Rt. Rev. P. H. Loyd, Bishop of Nasik	1928
Rt. Rev. F. M. Molyneux, Bishop of Melanesia	1928
Prebendary Bicknell (V.P.) appointed Professor of N.T. Exegesis, King's College, London	Easter 1928
Rev. J. F. Russell succeeded as Vice-Principal	July 1928
Canon J. B. Seaton (Principal) consecrated Bishop of Wakefield	Nov. 1, 1928
Rev. E. Graham, formerly Fellow of Oriel College, Oxford, succeeded as Principal	Jan. 1929
Rev. W. L. Howlden, appointed Hon. Bursar	July 1929
Death of George Belcher	Dec. 1929
Miss Ward resigned the post of Housekeeper after twenty-five years' service	Dec. 1929
Central heating installed throughout the College	Jan. 1930

CHAPTER I

THE HISTORY OF THE FABRIC

THE diocese of Oxford was founded in the year 1527. Undoubtedly it was intended by the leaders of the English Reformation that there should be in this as in all other dioceses a diocesan college for the special training of those who were to be its clergy.[1] But this plan was never carried into effect until one of its most distinguished bishops, Samuel Wilberforce, was instituted into the see. One or two such colleges had been founded elsewhere at an earlier date. In 1810 the Scottish Church had founded one for the Scotch dioceses. The Chichester Diocesan Theological College for graduates and non-graduates was started in 1839. Wells Theological College, which has the honour of being the oldest theological college in England intended exclusively for graduates, was founded in 1840; S. Aidan's College, for graduates and non-graduates, in 1846; Queen's College, Birmingham, for graduates and non-graduates, in 1851; besides the missionary colleges of the C.M.S. at Islington (1825), S. Augustine's, Canterbury (1848), and the theological departments at Durham University and King's College, London, which were especially intended for the training of candidates for the ministry of the Church. In the colonies also a move had been made. Bishop Selwyn had already established a college in New Zealand, and there was a similar plan for Natal. The idea of a Theological College was not new to Churchmen. It was not surprising that Bishop Wilberforce on entering upon his office should single out as one of the foremost needs of his diocese a college for the special training of its clergy; and the presence of the great University in the centre of his see naturally inclined him to work in conjunction with it, and establish a graduate college.

Amongst his notes of January 1846, written immediately after his consecration, there is a list of 'Agenda'; second on this list

[1] See p. 6 and footnote.

is 'a diocesan training college for clergy to be established at Cuddesdon'. At first he thought of starting a college within the palace grounds. Later, however, he was persuaded to give up this idea in favour of a scheme which made the provision of the institution more a diocesan act, and included the building of a college just outside the palace grounds. Even in this amended form the Bishop's purpose was not carried into effect without much opposition. The University of Oxford was still in the hands of the Church of England, and the Bishop's scheme was regarded as a slight upon the training given to candidates for Holy Orders at that University. The opinion was already abroad, too, that theological colleges must of necessity be party institutions, and so must intensify and stereotype the disunion in the Church; and, further, that they would be in danger of shutting their students too much away from the world and turning them into 'seminarists'. Still, Bishop Wilberforce persevered in his intention. He appealed to his friends for help in raising the necessary funds. In the subscription list for the building of the College are the names of the Bishop of London, Mr. W. E. Gladstone, Earl Powis, Sir J. Coleridge, Lord Barrington, Mr. P. Pusey, Archdeacon R. Wilberforce, the Duke of Buccleuch, Baron Alderson, the Marquis of Bath, Lord Dartmouth, Lord Craven. The whole diocese also joined heartily in the work. Many of the parishes made special collections for the purpose. The rural deans acted as treasurers for their respective deaneries. Thus, in its origin, the College was in a real sense the representative and child of the diocese, being the fruit of an effort in which every part of the diocese had its share. By February 1853, nearly £3,000 had been collected, and the work was entrusted to the diocesan architect, Mr. Street. On April 7th of this year the chief stone was laid. This stone can be seen about a foot from the ground just to the right of the front door of the present building.[1] The

[1] The above was written on the supposition that the present stone was the original foundation-stone. But a workman who was engaged both on the older building and on the new chapel affirmed, with the most circumstantial

Guardian of April 13th, 1853, gives the following account of the proceedings:

Thursday, the 7th instant, was the day appointed for laying the foundation-stone of the Bishop of Oxford's Diocesan Training College at Cuddesdon. The service on the occasion, which, from the number of clergy present (upwards of a hundred), was strikingly impressive, began with a procession of choristers and clergy, followed by the Bishop and his chaplains, from the Episcopal Palace to the site of the proposed building, the choir chanting the 127th and 128th Psalms. On arriving at the ground the choir sang the hymn, 'Angulare Fundamentum', from the Hymnal Noted. The Bishop then advanced to the foundation of the building in the face of a sharp storm of wind and rain and addressed the spectators. 'They were met together', he said, 'to invoke a blessing on this institution at its outset. I thank God for the numbers gathered around me here from all parts of this diocese, and I thank you for the strength which your presence gives me. The work which we propose to do is not for ourselves, nor for this diocese only, nor for the clergy only, but for the universal Church of God through its ministers. Your presence here shows that you agree with me in thinking that the present mode of preparing for ordination is unsatisfactory, and that such preparation ought rather to be carried on under the close superintendence of the Bishop of the diocese. In general, young men pass the year between taking their degree and being ordained without rule, and often without a guide, scattered about all over England. Institutions of this kind, under the direct management of the Bishop, will keep young men together in discipline, will give them parochial experience, and tend to form habits of life for the future clergyman. Far be it from me to say anything in disparagement of our Universities, yet they do not meet the case. They may be all very well for those who wish to arrive at abstruse theological learning, but we want something which shall more directly prepare men, who have gone through a general education, for the practical duties of a clergyman. We have already had experience of the good which such institutions can do at Wells, Durham, and Chichester. The Church has a work before her to meet a growing intelligence in the masses; and in proportion as the people

details, that, under the builder's directions, he himself loosened the old foundation-stone, which was then removed and used as the foundation-stone of the new chapel, and may still be seen at the S.E. corner of the Chapel, on the floor level. Another stone marked with three crosses was put in the place of the original foundation-stone.

advance, so will their teachers need the greater preparation. All that man can do to settle the institution on a firm basis has been done: it is placed for ever under the direction of the Bishop of this diocese, and security is given in the Trust Deed that none shall ever teach here against the Word of God and the Church of England. But there is still an effort to be made: £1,500 are still wanting to complete the necessary funds; and I would ask you who are gathered here to communicate our needs to your friends, that those who can may help us. Let us not be discouraged that the weather seems to be against us; no work for God was ever done without difficulty any more than works for man, and I see in the weeping clouds a promise, "He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy and bring his sheaves with him". For the realization of this promise I have just now had prayers in my house with my clergy, and I call upon you all now to pray that God, by His grace, will finish what He has begun; that He will keep this College ever free from party and sectarian disputes, that we may rear therein ripened clergymen with the spirit of Richard Hooker and the temper of Lancelot Andrewes. Let us pray for grace to trust in Him, that His kingdom may be advanced and souls be saved by this institution.' 'Our Father.'

The Bishop then proceeded to lay the corner-stone. It is marked with three crosses on the outside, and into it is let a plate with the following inscription:

Quod
S. Sanctae et Individuae Trinitatis auxilio
Divinarum rerum studiis in melius provehendis
Feliciter cedat,
Collegii Theologici
Lapidem hunc angularem
In Nomine Patris, Filii, et Spiritus Sancti
Posuit
Samuel
Permissu divino
Episcopus Oxoniensis
VII. Id: April:
Anno Salutis MDCCCLIII.
Soli Deo Gloria.

Prayers, from a special form compiled for the occasion, were then read by the Bishop, the vicar of the parish, and the rural dean,

after which the choir chanted the *Te Deum*, and the Bishop dismissed the assembly with his blessing.

The singing was performed by the united choirs of Holywell, S. Peter's, S. Thomas' (Oxford), Culham, and Cuddesdon, under the direction of J. L. Fish, Esq.

The cost of the building will be £3,800, of which £2,700 have been collected. The land in support of the College is conveyed in trust to the Bishop, the Archdeacon of Oxford, and the Vicar of Cuddesdon, for the time being. The management is in the Bishop alone.

The first Principal will be the Rev. A. Pott, vicar of the parish; and it is hoped that by this time next year the College will be opened for the reception of twenty students, to which number it is at first limited.

The following is an extract from the Trust Deed referred to by the Bishop above:

A school for the theological training of candidates for Holy Orders in the Church of England and Ireland, and for no other purpose whatsoever; such school to be under the sole management and control of the said Samuel, Lord Bishop of Oxford, and his successors for the time being for ever. Provided always that the following declaration shall be made and subscribed in the presence of the Bishop of Oxford for the time being by every person holding any office as teacher in the said school before entering upon the duties of his office; that is to say:

'I, A. B., do solemnly declare that I will execute the office of ——— to which I have been nominated in the Theological School at Cuddesdon in the Diocese of Oxford, for the instruction of those who are to preach the Word of God in that diocese, in accordance with the Articles and Book of Common Prayer of the Church of England as agreed upon at their final settlement in the year 1662, and also in conformity with the rule laid down by the two Houses of Convocation, when, in the year 1571, they imposed on the clergy subscription to the articles: "ne quid unquam doceant pro concione quod a populo religiose teneri et credi velint, nisi quod consentaneum sit doctrinae Veteris aut Novi Testamenti, quodque ex illa ipsa doctrina Catholici Patres et veteres Episcopi collegerint." '

In the latter half of 1853 a further circular was issued, which gives an account of the purposes and scope of the proposed College, and contains an appeal for funds.

The proposed Collegiate Institution at Cuddesdon, for the training

of candidates for Holy Orders, is intended to do something towards supplying a want, long felt in the English Church. Of such schools of pastoral theology in early times we have abundant instances, and it is well known that at the period of the Reformation a strenuous, though futile, attempt was made by the promoters of that movement in this country to divert some of the property of the religious houses to the establishment of such foundations, 'hoping that new houses should have been erected at every Cathedral, to be nurseries for that whole diocese'.[1] It need hardly be said that such institutions in no way interfere with the existing academical bodies. The Universities are by their nature places of *general* training; special professional education naturally follows upon the foundation there laid.

The principal objects of a training institution would be threefold: to give time and opportunity for religious retirement, for practical experience in parochial work, and direction in theological reading. The last is within the reach of some at the Universities; for the other two, at least as important objects, they afford no special facilities. That a great want is felt by young men themselves of such institutions is abundantly testified by the numbers annually received at Wells, which has now reached the maximum number it can admit; the good resulting from such training, if well carried out, is sufficiently shown by the marked success of that institution. The establishment and success of such a College seems an object in which clergy and laity are alike interested. It can hardly be doubted that the efficiency of a clergyman's ministrations in the years immediately succeeding his ordination will depend in great measure on the preparation which has preceded it. It is not too much to say that in many cases experience is learned at the expense of the flock first entrusted to a young clergyman's care. It is for the purpose of supplying this want, and remedying this evil, that the Bishop of Oxford has proposed to establish a College for the residence of young men during the year that intervenes between their graduating at the University and entering Holy Orders. The proposed institution will be under the direction and supervision of the Bishop himself, being built in the immediate vicinity of the episcopal residence. It is proposed to erect Collegiate Buildings on a limited scale in the first instance, with capabilities of extension as circumstances hereafter may require.

A considerable part of the necessary funds have been already raised

[1] The *Reformatio Leg. Eccl.* directs that the bishops' houses, after the model of that of S. Augustine, should be used for that purpose.

by the Bishop himself. The buildings were commenced in the spring of the present year and are rapidly approaching completion. Some of his lordship's clergy have expressed a wish to assist in the work, and have undertaken to receive such offerings as any persons feel disposed to make for the furtherance of the design. Contributions may be remitted through the rural deans, the Archdeacon of Oxford, or the Rev. A. Pott, Cuddesdon Vicarage.

The work of building was pushed on steadily, and in little more than a year the College was opened, on June 15th, 1854. The following is the account of the ceremony given by the *Guardian* (June 21, 1854):

Thursday last, the 15th instant, was marked in the diocese of Oxford by one of the most interesting ceremonies at which it has ever been our lot to be present, the Bishop of the diocese having named that day for the opening of the new Theological College erected in the immediate vicinity of his palace at Cuddesdon. Preparations were made some days beforehand, in order to give a suitable solemnity to the services appointed by him for the occasion. The morning seemed rather inauspicious as regarded weather, and those who were engaged in the services attendant on the laying the first stone of the building in the early part of last year began to fear lest the storm which on that occasion did its worst to spoil the solemnity should meet with its counterpart on this day. Happily, however, the skies did no more than threaten.

At about half-past one the choir assembled at the schoolhouse. It numbered one hundred, and was composed of selections from the choir boys and men of several parishes in Oxford, the students of the Culham Training College, and many members of the University, both clerical and lay, nearly all of them belonging to the Oxford Plain Song Society. Mr. Helmore also joined the choir. All were vested in surplices, and the clergy wore their hoods and stoles. Moving in procession to the church, under the direction of the Precentor, the Rev. J. L. Fish, M.A. (to whom the choral arrangements of the College were entrusted), the members of the choir arranged themselves in the transepts, while the nave was filled by about two hundred and fifty clergy in surplices (two only appearing in gowns), and a large number of the laity. The doors without were crowded with persons unable to obtain an entrance. The chancel was occupied by the Bishop of Oxford and seven of his brethren, the Bishops of London (Blomfield), Bangor (Bethell), Chichester (Gilbert), Worcester (Pepys),

S. David's (Thirlwall), New Zealand (Selwyn), and Natal (Colenso), together with the rural deans and other dignitaries.

The Litany was sung by the Rev. G. W. Huntingford, M.A., Vicar of Littlemore, and the Rev. C. J. Le Geyt, Chaplain of Magdalen College, kneeling at the chancel steps. The responses were heartily made by the choir and congregation; and the effect of so many voices joining in perfect harmony and devout reverence in the touching words and music of the Church was sublime and striking in the extreme. The Lord Bishop of New Zealand then preached an eloquent and impressive discourse from 'The little one shall become a thousand' (Isa. lx. 22).

After the sermon the alms were collected (amounting to £400), while the 149th and 150th Psalms were chanted antiphonally from the Psalter Noted. The choir and clergy then left the church in procession, and moved past the palace to the College, chanting the 84th Psalm with striking effect, as the deep voices of the clergy alternated with those of the boys and lay singers. Arrived at the College, the choir and clergy filed off right and left to the spot appointed for them, while the bishops and dignitaries took up their position in the centre in front of the College gate. The inauguration service was then commenced, the bishops retiring within the College to conclude it. During their absence the choir sang 'Veni Creator' from the Hymnal Noted, and Psalms 87 and 24 from the Psalter. At the close of the last psalms the bishops returned from the College and severally addressed the congregation.

The Bishop of Oxford said: 'My reverend brethren and my brethren of the laity, before we unite together in the concluding praises and prayers of this service, let me say a few words to you as to the purpose of that which we may look for God's blessing upon, when we open it for use. You know that we are intending, with the help of God, to provide here a retreat to be devoted to study, prayer, and training for those who are about to be ordained into the ministry of Christ's Church. Now, I think it would at once present itself to the mind of every one, unless he had experience to the contrary, that to have such an institution, and to have it close to the residence of the Bishop of the diocese, where day by day, please God, he might see and pray with and help those who were shortly to come under his hand for ordination, must be a natural and a most happy arrangement. And we know that in the earlier times of the Church this was the arrangement, that the Bishop should have round his own residence, where he might continually watch over them, those whom he, in the

THE FOUNDER (BISHOP WILBERFORCE)

discharge of his sacred functions, would, if he found them meet, send forth to the great and awful work of ministering to the souls for which Christ died. Yea, my brethren, and not only in early times was this so, but when it pleased God to grant to our nation that deliverance from the corruption and superstition which to such a great degree had overlaid His truth, they whom He then raised up to purge the religion of this country contemplated this as one great part of their reformation, that in conjunction with the Bishop's house there should be a place for the reception of those about to be appointed to the ministry of the Church. Exactly accordant with right reason, with primitive antiquity, and with the desires of the great leaders of the Reformation, is that which we are now doing this day; and therefore, brethren assembled here, we may be regarded, as we have been told by my right reverend brother, both as men of memory and hope, in sowing this little seed in the belief that God may cause it to germinate and grow up until its branches overshadow, it may be, thousands of souls. I do heartily thank Him for the sight, with which He has gladdened mine eyes to-day, that I see gathered round me from every part of this diocese its faithful laity coming here to help us by their prayers and to testify their sense of the endeavours thus made to supply one of the needs of our common Church. I rejoice unfeignedly to see those whom God has given to labour with me in holy things in this diocese, to see my brethren of the clergy gathering around me again to-day, as I have seen them, thank God, upon so many occasions since I was first placed in this diocese, affording me all that man can afford of a sense of strength. I rejoice, too, in finding the laity, the presbyters and deacons of the Church uniting in prayer, uniting in harmonious praise, and, I would trust, in earnest supplications to our common Lord, and Father, and Redeemer, in behalf of the one object which we have before us. Further, I rejoice abundantly to see that we have amongst us to-day so many representatives of that ancient University to which we are bound by such ties of love and gratitude. Many of the heads and leaders of the chief colleges in that great University are here, and we should have had the presence of others, and also of him who now presides over that seat of learning, had it been possible, so that he might have given the negative at once and for ever to any narrow-minded person who should assert that there must be opposition between such two of the Church's works as that mighty University and this institution for giving to the clergy an opportunity of study and prayer, and the benefit of seclusion and quiet before being sent out to the work to

which they are devoted. Those most interested in the welfare of the University regard this work with no narrow prejudice, but rather look at it as calculated to aid, in the course of God's providence, the great work of evangelizing the world through the medium of Christianizing education. And I rejoice, my reverend brethren, and my brethren of the laity, on your behalf, in the appearance of those right reverend fathers of the Church of England whom I see beside me. Our thanks are due to them in that they have come among us this day, that they have aided us with their suggestions, and given us the blessing of their prayers, and of their thanksgivings. A fair and goodly sight has God indeed vouchsafed to us this day: from its earliest dawn, when in the chapel of my house we knelt together, eight of the bishops of the English Church, partaking of the Holy Communion, throughout the Service in which we have been engaged, in which my right reverend brother, who rules over the metropolitan see of this land, has found time amongst his overwhelming occupations to come down and bear part; in which another right reverend brother, whom God has spared ten years beyond the time appointed to the life of men, has also borne part, giving us his patriarchal blessing; and in which my other right reverend brethren of various dioceses have also assisted; indeed, in all that has hitherto marked it, this day has been one of comfort and satisfaction. And when, in addition to what I have named, we have the pleasure of knowing that we should, but for insuperable hindrances, have had five more of that right reverend body with us this day; and when we remember that the providence of God has suffered us here in Oxford in this ancient diocese to welcome home to-day a right reverend brother, who for twelve years has been spending his strength in labours closely allied in their object and purpose with those in which we are engaged, in endeavouring in a far country to give effect to the discipline and teachings of our Church, the solemn interest of the occasion is increased. It is, indeed, right reverend fathers, to my diocese, and to myself, matter of deep thankfulness to God, and of hearty acknowledgement to you, that you have come here to-day to imprint by more than words upon those who have entered upon this work, that what we are doing here is for the Church of our fathers; for no section of it, for nothing narrower than that true Church of England as God in His providence has planted it in this land, to help us to send forth to the work of the ministry men trained to increasing activity; men trained to becoming habits and taught what it is to give their days to prayer and meditation; men fitted by

practical knowledge derived from administration in neighbouring parishes to act with usefulness in their own; men, if God should so will it, not only earnest and desirous to do His work, but knowing something of the work they are going to do. On the part of my diocese I again thank you, my right reverend brethren, for the gladdening of heart and strengthening of hands which we owe to your sympathy in our cause. And I would say to you, and to my brethren of the laity, remember this place in your several prayers; remember that to-day is but the sowing of the seed, and not the reaping of a harvest. Think of us whenever you are supplicating most earnestly before the throne of grace, and pray that the dew of God's Spirit may fall upon this place, that we may be kept from all evil, from indifference or self-reliance, from narrowness of mind or superstitution, from anything which can influence that pure outline of Catholic truth on which the Church of England clings, and which, thank God, I believe she will still continue to cherish and defend. Pray to God for us, that His Word may be our guide, His truth our light, His strength our guard. Pray to Him that we may be enabled to send out from these walls men humble, thoughtful, careful, patient, and simple lovers of Christ's truth, lovers of men's souls, men whose lives may accord with the goodly pattern of old Church of England piety. And the Lord our God will hearken to your prayers; and, as has been said to us this day, I trust, in the voice of prophecy, in ways that we know not of, and by an expansion of which we venture not now to dream, He will make this one become many, and our little one as a thousand.'

After the Bishops of London, Chichester, Bangor, S. David's, Worcester, Natal, and New Zealand, had spoken, the Bishop of Oxford said, he was sure no one would refuse to join with him in thanking the choir for their attendance. They had come together from the neighbouring University from the love of praising God in those sweet sounds to which He had enabled them to give utterance. And surely they could all join with one heart in giving God thanks; surely what they saw around them that day was a blessed promise of His future favour. He would only remind them under what different circumstances they were then met and the day when they laid the first stone of the building; how they slowly and sadly wended their way in face of one of the coldest and sharpest winds of a spring day, and the heaviest showers which the sky of England knew how to pour down upon them. And, thank God, not one man's or one woman's heart failed on that day, although the storm did its best to separate

them; but to-day the elements had ceased to buffet them, and the sun, which might have been expected to pour down upon them its burning rays, was graciously sheltered from them by the clouds of heaven, and all nature seemed to testify to them that God was with them, and to prove to them that they who went forth, as they went out on that day, weeping, but bringing with them good seed, shall shortly come forth with joy, bearing good fruit.

The *Te Deum* was then chanted, and with wonderful effect, the light and shade being so carefully observed as to make it plain that every one in the immense choir, and, indeed, every one present, entered fully both into the meaning of that sublime hymn and of the chant to which it was sung. At its conclusion the Bishop pronounced the benediction, whilst all the choir, and nearly all the clergy, with many of the laity knelt before him.

No one who was present could fail to be deeply moved with the whole ceremony. The grandeur of the Litany and of the rest of the music, the hearty devotion of all who took part in the service, the impressive sermon, and the eloquent addresses of the right reverend prelates, must have struck every one.

The touching address of the venerable Bishop of Bangor in particular brought tears into many eyes, while the sight of so many kneeling on the ground to receive their Bishop's benediction was at once impressive and instructive.

The name given to the new College was 'Cuddesdon College'. After Bishop Wilberforce's death it was often called 'Wilberforce College, Cuddesdon'. So Bishop Mackarness spoke of it on the day when the foundation-stone of the memorial chapel was laid. But he went on to say that Cuddesdon College was, and always had been, its proper name, and it is by this name it is generally known.

The buildings with which the College began its career consisted of rooms for twenty-one students (two of which on the top floor have since been set apart for the chaplain), seven sets of rooms occupying each of the three floors; two rooms for the vice-principal; a lecture-room (now the common-room); dining-hall (now part of the library); common-room and library; chapel (now the upper library); and servants' offices. The principal entrance was underneath the bow-window of the common-

room, now part of the library. The present entrance hall was then the servants' sitting-room. For twenty years the College was able to carry on its work within these limits. But from the first it had been the intention of Bishop Wilberforce to add to the buildings as funds became available for the purpose, and when he died as Bishop of Winchester in 1873, it was decided that the best memorial to him in the Oxford diocese would be to complete the College buildings with some further necessary additions, in particular a larger and more appropriate chapel, for which a fund had been started in 1865. A letter was issued by the then Bishop of Oxford (Dr. Mackarness), and before this the work of collection had already begun, and a sum of over £2,000 had been promised for the purpose. By January of the next year (1874) the committee for the memorial announced that they felt justified in beginning the building. Of the £5,000 which the additions were to cost, about £4,000 had already been obtained. Mr. Street, the architect of the original building, was again entrusted with the work, and shortly after the festival of 1874 the actual building was begun. By the autumn the walls of the lecture-room on the ground floor were raised high enough for the corner-stone of the chapel (which was to be over the lecture-room) to be laid. The following is an account of the ceremony:

On Tuesday, November 17th, 1874, the corner-stone of the Wilberforce Memorial Chapel at Cuddesdon was laid by the Right Reverend John Fielder Mackarness, Lord Bishop of Oxford, visitor of the College. At three o'clock in the afternoon a short service was held in the existing chapel. After a short address from the Bishop, the Nicene Creed was recited by the congregation, consisting of the officers and students of the College. Hymn 320 (from *Hymns Ancient and Modern*), 'The Church's one Foundation', was then sung, followed by Psalms 84, 87, and 127. Some collects concluded the service in chapel.

The Bishop then proceeded to lay the stone, which is in the south-east corner of the chapel, and marked by three crosses. 'Ad honorem Domini Nostri Jesu Christi, et ad profectum sacrosanctae Matris Ecclesiae, in piam memoriam viri reverendissimi Samuelis Wilberforce, hujusce Collegii Fundatoris, hunc lapidem angularem collocamus, in Nomine Domini, Patris et Filii et Spiritus Sancti.

Amen.' After the stone had been thus laid, the 100th Psalm was sung by all present: after which the Bishop pronounced the blessing. —(*From the College Register.*)

Tuesday, May 25th, 1875, being the day of the Annual College Festival, was chosen for the dedication of the chapel.

The following account is taken from the College *Record* for 1876:

On Trinity Sunday, May 23rd, the last Compline was sung, and on Monday, May 24th, the last Eucharist celebrated in the 'old chapel', dear by its associations to so many generations of Cuddesdon students. On Monday afternoon the altar and reredos were removed, to be placed temporarily in the new chapel. The new lecture-room, which is immediately under the chapel, was first used for the meeting of old students, usually held on the eve of the festival. At this meeting a most valuable and interesting paper on 'The Prevalence of Scepticism' was read by the Rev. R. S. Copleston, Fellow of S. John's College, Oxford, since made Bishop of Colombo, Ceylon.

On Tuesday, May 25th, the new chapel was formally dedicated to the service of God by a celebration in it of the Holy Communion at eight a.m. The Bishop was the celebrant, the Principal and the Vice-Principal being respectively epistoler and gospeller. The service was choral, and the choir, consisting entirely of past and present students of the College, was accompanied by the Rev. W. Neville, late student of the College, and curate of Wantage. The following prayers in dedication of the chapel were offered by the Bishop before pronouncing the final blessing—

'O Eternal God, mighty in Power, in Majesty incomprehensible, Whom the Heaven of Heavens cannot contain, much less the walls of Temples made with hands, Who yet hast been graciously pleased to promise Thine especial Presence in the gatherings of Thy faithful here on earth; Vouchsafe, we beseech Thee, to be present with us here this day, and accept at our hands this place now dedicated to Thy service. Preserve it henceforth and for evermore from all unhallowed, profane, and ordinary uses. Make it Thine alone, and grant that herein Thy holy Sacraments may be duly celebrated, Thy holy Word be ever read, the Sacrifice of Praise and Thanksgiving ever offered, Thy pure and blessed Gospel continually preached, and Thy people blest, absolved, strengthened, and comforted in Thy holy Name. Hear us, O Lord, now and for ever, for the sake of Jesus Christ, our only Mediator and Advocate. Amen.'

'Grant, O Lord, not only that this Thy Temple may be kept holy and undefiled, but that the students of this College who worship herein may evermore kneel before Thee with cleansed and renewed hearts, freed from all carnal and worldly imaginations, and seeking Thee only and Thy glory, through Jesus Christ our Lord. Amen.'

At mattins in the parish church at half-past eleven, the prayers were intoned by the Rev. T. H. A. Houblon, and the choir accompanied on the organ by the Rev. W. Neville. Archdeacon Pott, the first Principal of the College, preached from Isaiah lx. 22, 'I the Lord will hasten it in his time', and alluded in the course of his sermon to the encouraging words of Bishop Selwyn's sermon at the opening of the College, twenty-one years before, upon the first part of the same verse, 'A little one shall become a thousand'.

Mattins ended, the Bishop, clergy, and students of the College proceeded from the church through the palace grounds to the College. A short service was first held in the new lecture-room underneath the chapel, and an address given by the Bishop, after which the procession, consisting of present students, officers, and visitor (Bishop of Oxford), made a circuit of the new buildings, proceeding finally to the chapel, where the *Te Deum* was sung.

The luncheon, as usual, took place in the Bishop's grounds, at which about three hundred guests sat down. Among the speakers afterwards were the Bishop of Brechin (Forbes); the Bishop of Bloemfontein (Webb), a former Vice-Principal; Dr. King, late Principal of the College; and the Rev. R. S. Copleston, now Bishop of Colombo.

The retreat after the festival was conducted by the Rev. Father Benson, of Cowley.

The chapel is thus described:

The chapel adjoins the College, and is intended for the exclusive use of the students. Its length is forty feet, and width twenty feet. The walls are built of native stone, with bath-stone dressings, and the floor is laid with encaustic tiles. The ceiling is of English oak panelling, with tracery, and the roof is covered with red tiles. The altar, which has hitherto been in use in that part of the College used as a chapel, has been temporarily placed in the new building, but a new altar will shortly be erected, and also a reredos. The sanctuary is approached by two Derbyshire marble steps, and the floor is laid with marble and encaustic tiles. At the west end is an English oak carved screen, of the Early English period, and in front of the same

on each side of the entrance to the chapel is a stall, each to accommodate three persons, being intended for the Principal, the Vice-Principal, and other officers, whilst the body of the chapel will be devoted to the use of the students. The organ gallery is erected over the screen at the west end, and the new organ to be placed there will be the gift of the Vice-Principal. The windows, which are of tracery work, with carved bosses, are filled in with cathedral glass of two tints. The stone carving was done by Messrs. Earp, of London, and the wood by the builders. Adjoining the chapel on the north side is the sacristy. The chapel, which is heated by Haden's hot-water apparatus, is erected on the site of the old domestic offices, and consequently new offices have been built for the servants. Under the chapel is a large lecture-room, with several four-light windows, which are also filled in with cathedral glass.

Incidentally we may mention that the proper name for the chapel is 'the Wilberforce Memorial Chapel'. In 1878 a tablet commemorating this fact was fixed in the west wall of the chapel. It runs as follows:

A. M. D. G.
HOC SACELLUM
IN PIAM MEMORIAM
SAMUELIS WILBERFORCE S.T.P.
OXONIENIS DEIN WINTONENSIS EPISCOPI
HUJUSCE COLLEGII FUNDATORIS
FIDELES HAC IN DIOECESI HABITANTES
PECUNIA COLLATA AEDIFICANDUM CURAVERUNT
ANNO SALUTIS
MDCCCLXXV.

The old chapel, under the roof above the original dining-hall, which had never been consecrated, was now converted into a quiet reading-room. To the present time it still continues to be called the 'old chapel', and in deference to its sacred associations in the minds of those first generations of students, silence is observed in it so far as is possible. A notice to this effect is placed on the door.

It is now an additional library, in which books are being gradually placed upon the shelves: otherwise the room is empty,

save for a few chairs, and should be quiet enough for any student, and undisturbed by the constant passing through the larger library.

There are other objects of especial interest in the reading-room. One is the marble memorial tablet to Dr. Liddon, placed beneath his portrait, on the west wall, near the place where his seat used to be when he was Vice-Principal. The inscription upon it reads as follows:

A. M. D. G.
ET IN PIAM MEMORIAM
HENRICI PARRY LIDDON, D.D., D.C.L., LL.D.,
QUI IN HAC ÆDE PER V ANNOS
DIVINIS OFFICIIS INTERESSE SOLEBAT
HANC TABULAM INEFFABILIS DESIDERII TESTIMONIUM
DISCIPULI IPSIUS PONENDAM CURAVERUNT
A. S. MDCCCXC.

Another interesting object[1] is a pocket set of Communion vessels, used by General Gordon at the time when he was in the Holy Land. They came into the possession of the College as a bequest from the Rev. Alfred Gurney, late Vicar of S. Barnabas', Pimlico.

Two notes left by him will best describe the gift. The first is an instruction to his executors: 'For the Principal of Cuddesdon College. The sacred vessels that belonged to General Gordon. Herbert Drake (who was Gordon's chaplain when they were together in the Holy Land), Edward Russell (who gave them to me), and myself having been all trained for the ministry at Cuddesdon.' The second note was enclosed in the box that contained the vessels: 'This Communion plate was given by my aunt, Mrs. Russell Gurney, to General Gordon, when he started for Palestine. It was used by him when travelling there, his chaplain being the Rev. Herbert Drake (who died some years afterwards at Jerusalem). The Rev. E. F. Russell (of St. Alban's), when at Jerusalem in 1894, found it in the possession of a religious community, and purchased it, knowing only that it had been the property of Gordon. On returning to England, knowing my great devotion to the hero, he gave it to me.

[1] Now in the Library.

'When I told my aunt this, she said to my great surprise, "I gave it to Gordon".'

Alongside the Gordon 'relics' are two bookcases known as the 'Willis' shelves, containing books on Foreign Missions. The original nucleus of these books was bought with a part of the money subscribed for the purpose of a memorial to Edward Willis. It was felt that a collection of missionary works would be a very appropriate memorial to the founder of the Oxford Mission to Calcutta.

To pass to the new chapel. Within a year after its opening the new chapel received further additions to its furniture and decorations. These are chronicled in the *Record* of the College for the year 1875–6:

On Friday, August 20th [1875], the new organ, which has been erected in a gallery at the west end of the chapel, was opened, being played for the first time at Compline by the Rev. W. Neville. The organ, which is the gift of a former student of the College [E. F. Willis V.P. 1870–80], has been built by W. Hill and Son, London, at a cost of £500, and contains the following stops: On the great organ, Open Diapason, Dulciana, Claribella, with stopped Diapason Bass, Principal, Harmonic Flute, and Clarionet; on the swell organ, Bourdon, Open Diapason, Keraulophon, Lieblich Gedacht, Lieblich Flute, Piccolo, and Oboe; on the pedal organ, Bourdon. There are five couplers and four composition pedals. The larger pipes of the Open Diapason are arranged in front, and are of polished metal; the case is entirely of oak.

On the Eve of Easter Day the altar was vested for the first time with a new white frontal, a gift of the late Chaplain, the Rev. B. J. Puller, which has been worked at a cost of £50 by the Sisters of S. Mary's Home, Wantage. This is but one of the benefactions which the chapel owes to the same donor, who has enriched it also with two complete sets of altar linen worked by the Sisters of the Manor House, Holywell, together with a very handsome set of cruets for use at the Communion. Mr. Puller was also a large contributor to the Oxford Diocesan Wilberforce Memorial Fund.

In view of the above, it is a satisfaction to mention next the addition to the chapel of two stained-glass windows to the memory of the Rev. B. J. Puller, who died March 9th, 1875. The windows have been erected by the subscriptions of those who knew the late

Chaplain at Cuddesdon, and are the work of Messrs. Clayton and Bell, London. The window on the north side contains representations of two fathers of the Greek, and that on the south of two fathers of the Latin Church.

During the past term the first instalment of the reredos, consisting of coloured tiles and Derbyshire alabaster, has arrived, and been fixed in its place on either side of the altar; the central part, which is a triptych containing paintings by Messrs. Clayton and Bell, will, it is hoped, be put up before the festival. This also is a gift, the cost of it being defrayed out of a legacy bequeathed to the College in 1871 by the Rev. A. B. Starkey, a former student of the College, part of which has already provided the College with a fives court and enriched the library with a handsome edition of Migne's *Patrologia*.

The College *Record* for the next year, 1877, announces the completion of the triptych and the windows, and gives a fuller description of them:

During the past year some further additions to the internal decoration and furniture of the chapel have been made. In the first place, the reredos, part of which, though in an unfinished state, was to have been seen in the chapel at the last festival, has been now completed. It is a triptych of solid oak, with paintings upon it by Messrs. Clayton and Bell. The subject of the centre panel is the Crucifixion, figures being grouped around the cross: on the one side, the three Marys; on the other, S. John, S. Joseph of Arimathea, and the Centurion. On either side of the centre panel are smaller panels containing representations of the four Evangelists, with their symbols below them. The subject painted upon the wings of the triptych is the Annunciation, the angel being represented on one side, the Blessed Virgin upon the other.

All the windows in the chapel are now filled with stained glass, the offertories at the last two festivals having been devoted to that object. In the side windows are figures of Greek and Latin doctors; on the north, SS. Athanasius, Basil, Chrysostom, and Gregory Nazianzen; on the south, SS. Ambrose, Augustine, Gregory, and Jerome. The east window represents our Lord seated in glory, surrounded by saints and doctors of the Church; these are arranged in the side-lights in two tiers—female saints above, male saints below—in the following order, beginning on the north side: above, S. Etheldreda, S. Theresa, S. Hilda, S. Cecilia, S. Catherine of Siena, and S. Dorothea; below, S. Bernard, S. Dominic, S. Francis of Assisi, S. Francis Xavier,

S. Thomas Aquinas, and S. Bonaventura. The windows are all the work of Messrs. Clayton and Bell.

Two handsome brass standards, the work of Messrs. Jones and Willis, have been presented to the chapel. They were used for the first time, and formally dedicated to the service of God, on the Eve of the Feast of the Purification. They are memorial gifts, and bear the following inscriptions: upon the one, 'Ad Gloriam Dei, et in Memoriam C. R. et A. S. W.'; upon the other, 'Haec dedicârunt Filius Patris et Frater Sororis Memoriae, 1876'.

Hitherto we have been dependent upon the charity of kind neighbours for a processional cross at the festivals. This will be so no longer. A very handsome processional cross has been presented to the College by the students ordained at this Trinity season, one old student lately ordained joining with them in the gift. The cross will, it is hoped, be used for the first time at this festival. It is executed by Messrs Barkentin and Krall from an antique design. The cross itself is of solid brass, engraved. At the extremities of the four arms are medallions, engraved with the symbols of the four Evangelists, while in the centre is engraved the Agnus Dei. The cross stands upon a brass ball, round which is placed the following inscription: 'A.M.D.G., Collegio Cuddesdonensi, grati dederunt XI Alumni. In Festo S.S. Trinitatis, MDCCCLXXVII.' The staff is of wood bound with brass.

In the following vacation (June–July) the painting of the roof was carried out. In the August–September term the painting of the east wall was begun; and the whole was finished just before Christmas, 1878. These paintings were given by the Vice-Principal, Edward Willis, in memory of his sister. A tablet with inscription on the west wall of the chapel commemorates their completion. The work itself was carried out by Messrs. Clayton and Bell, but the choice of subjects and the arrangement of the pictures were due to the donor. The wonderful working out of the Theological College ideal in these pictures bears witness to the master-mind and the deep religious devotion of their designer. It was thought that in this great sermon, put before his eyes on the walls of his chapel, the Cuddesdon man may learn better than anywhere else both the scope and the spirit of the work which his College tries to carry out, and the source to which it goes for guidance and strength. The leading ideas of

INTERIOR OF THE CHAPEL 1904

the frescoes are the training of a ministry, the spirit of sacrifice, and the grace of sacramental union with our Lord. The way in which these thoughts are applied and worked out is worthy of a high place among the conceptions of English sacred art in the nineteenth century. The frescoes deserve a close study, in which the description given of them by Mr. Willis himself is the best of guides. We would venture, in addition to what he says, to call attention to the striking parallels between the Old Testament pictures on the north wall and the corresponding New Testament pictures on the south wall.

THE MURAL PAINTINGS IN THE WILBERFORCE MEMORIAL CHAPEL

The Screen

The tracery of the oak screen which divides the chapel from the antechapel is picked out in white and gold, with a few touches of vermilion. On the flat space above the arches are inscribed the names of the seven gifts of the Holy Spirit, taken from the 11th chapter of the Book of the Prophet Isaiah, viz. 'The Spirit of Wisdom, the Spirit of Understanding, the Spirit of Counsel, the Spirit of Might, the Spirit of Knowledge, the Spirit of True Godliness, the Spirit of the Fear of the Lord'; '*Spiritus Sapientiæ*, *Spiritus Intellectus*, *Spiritus Consilii*, *Spiritus Fortitudinis*, *Spiritus Scientiæ*, *Spiritus Pietatis*, *Spiritus Timoris Domini*.' Above this again is a text from the 43rd Psalm, 'I will go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God, my God'; '*Introibo ad altare Dei*, *ad Deum*, *qui lætificat juventutem meam; confitebor tibi in cithara*, *Deus Deus meus*.'

Upon the seven panels of the organ above are painted angels upon a gold ground, bearing alternately musical instruments, and scrolls with the word 'Alleluia' upon them.

On the panels of the stalls immediately below the screen are painted passion flowers and lilies alternately, upon a gold background.

The Chapel

The chapel itself and the mural painting being alike memorials, the texts on the walls, which are not immediately connected with any one particular subject, have reference to the Communion of Saints. The following text from the Book of the Revelation runs along under the

wall plate on both sides, beginning at the north-west corner: '*Ideo sunt ante thronum Dei, et serviunt ei die ac nocte in Templo ejus, et Qui sedet in throno habitabit super illos. Non esurient neque sitient amplius, nec cadet super illos æstus, quoniam Agnus, qui in medio throni est, reget illos et deducet illos ad vitæ fontes aquarum, et absterget Deus omnem lacrymam ab oculis eorum*' (Apoc. vii. 15–17).

Round the head of the east window is the Song of the Church Triumphant, 'Salvation to our God which sitteth upon the Throne, and unto the Lamb' (Apoc. vii. 10); '*Salus Deo nostro, Qui sedet super thronum, et Agno.*'

On the north and south walls, dividing the larger subjects from the smaller ones below, is the thanksgiving and prayer of the Church Militant: 'We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear. Grant them, O Lord, eternal rest, and let everlasting light shine upon them'; '*Benedicimus sancto Nomini Tuo, propter omnes famulos Tuos in fide et timore Tuo defunctos. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*'

Large Subjects on North Wall

These are Scripture scenes from the Old Testament, illustrative of the ministerial vocation. Beginning at the west end, is 'The Investiture of Aaron and his sons to the office of the priesthood', as related in Exodus xxix. 5–9. The text underneath this picture is from Hebrews v. 4: 'And no man taketh this honour unto himself, but he that is called of God, as was Aaron'; '*Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron.*'

Next in order towards the east is 'The Call of Moses at the Burning Bush', as related in Exodus iii and iv. Moses, the shepherd of Jethro's sheep, is called by God to become the shepherd of His people. Moses is represented hiding his face, as 'afraid to look upon God'. He has taken his shoes off his feet, and has cast his staff upon the ground, which he is to take up again, no longer a mere shepherd's crook, but as 'the rod of God', the staff of the shepherd of God's flock. The text below is from Exodus iv. 17: '*Virgam quoque hanc sume in manu tua, in qua facturus es signa.*'

The next picture is 'The Call of Isaiah', the subject being taken from the narrative in the sixth chapter of Isaiah. 'Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying,

Whom shall I send, and who will go for us? Then said I, Here am I; send me.' The text here is: '*Ecce tetigit hoc labia tua, et auferetur iniquitas tua et peccatum tuum mundabitur*' (Isa. vi. 7).

The remaining three pictures on the north side represent the three great typical sacrifices of the Old Testament, referred to in the ancient English Communion office: 'Wherefore in memory of His most blessed Passion, as well as of His Resurrection from the grave and glorious Ascension into Heaven, we offer to Thine illustrious Majesty of Thine own Gifts a pure offering, holy and undefiled, even the holy Bread of Eternal Life, and the Cup of Everlasting Salvation. Upon which vouchsafe to look with favourable and propitious countenance, and to accept as Thou vouchsafedst to accept the gifts of Thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered unto Thee.'

The first of these subjects, 'The Sacrifice of Abel', is low down, close up to the east wall. It represents Abel praying before the altar on which his sacrifice, a whole burnt-offering of a lamb, is lying. A ray of light streaming down from the glory above indicates the divine acceptance of the offering. Underneath are the words: '*Fide plurimam hostiam Abel, quam Cain, obtulit Deo*' (Heb. xi. 4).

Above this is 'The Sacrifice of Abraham'. The scene here represented is not the actual sacrifice, but Abraham and Isaac mounting the hill of Moriah, Abraham carrying the fire and the knife, Isaac bearing the wood of the burnt-offering, as Christ His cross, and putting to his father the question written below: '*Ecce, ignis et ligna: ubi est victima holocausti?*' (Gen. xxii. 7).

The remaining subject on the north side is 'The Sacrifice of Melchizedek'. The scene represented is that described in Genesis xiv. 18, 19. The text underneath is Psalm cx. 4: 'The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek'; '*Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.*'

Large Subjects on South Wall

These are Scripture scenes exclusively from the New Testament, and are arranged so as to correspond in idea and teaching with those opposite to them on the north wall. Beginning at the east end, opposite the burnt-offering of Abel is 'Christ in Gethsemane', represented as accepting the cup of suffering, and thus offering Himself in will, a whole Burnt-offering to the will of the Father. The text below is: '*Calicem quem dedit mihi Pater, non bibam illum?*' (S. John xviii. 11).

Opposite to Isaac, mounting the hill of Moriah and asking the question, 'Where is the lamb for the burnt-offering?' is represented S. John the Baptist pointing the two disciples to Christ, and giving the true answer to Isaac's question in the words, '*Ecce, Agnus Dei, ecce Qui tollit peccatum mundi*' (S. John i. 29).

Opposite to Melchizedek, bringing forth bread and wine, is Christ, the true High Priest after the order of Melchizedek, instituting what S. Irenæus calls 'the New Oblation of the New Testament; which the Church, receiving from the Apostles, offers unto God in the whole world' (S. Irenæus, book iv. chap. xvii. § 5, Oxford Translation). The text below is: '*Hic Calix Novum Testamentum est in Meo sanguine ; Hoc facite quotiescunque bibetis in Meam commemorationem*' (1 Cor. xi. 25).

'The Washing of the Apostles' Feet' corresponds to the cleansing of Isaiah's lips with a live coal from off the altar: both purifications alike having been preparatory for the work of the ministry. The two principal figures in this picture are copied from a painting of the same scene by Fra Angelico, now in the Academy at Florence. Of this picture Mrs. Jameson says: 'Of all the painters who expressed the condescension of the Lord by the impression it produced upon those to whom it was sent, Fra Angelico stands foremost in beauty of feeling. Not only the hands, but the feet of poor shocked Peter protest against his Master's condescension. It is a contest for humility between the two: but our Lord is more than humble, He is lowly and mighty too. He is on His knees, but His two outstretched hands, so lovingly offered, begging to be accepted, go beyond the mere incident, as art and poetry of this class always do, and link themselves typically with the whole gracious scheme of Redemption. True Christian art, even if theology were silent, would, like the very stones, cry out and proclaim how every act of our Lord's course refers to one supreme idea' (*The History of our Lord as exemplified in works of art*, vol. ii, p. 16).

Underneath are the words of our Lord to S. Peter: '*Si non lavero te, non habebis partem mecum*' (S. John xiii. 8).

Answering to the call of Moses from being shepherd of sheep to be shepherd of the people of God, comes 'The Call of the Apostles by Christ to be Fishers of Men' instead of fishermen on the lake of Galilee. The text is: '*Venite post Me, et faciam vos fieri piscatores hominum*' (S. Matt. iv. 19).

Opposite to the investiture of Aaron and his sons with the priestly vestments is depicted 'The Descent of the Holy Ghost upon the

Apostles' on the Day of Pentecost, by whom they were clothed, as it were, and invested with power from on high for the work of their high calling. The text below is: '*Non vos Me elegistis, sed Ego elegi vos, et posui vos, ut eatis et fructum afferatis et fructus vester maneat*' (S. John xv. 16).

The Stations of the Cross

These are scriptural scenes, ten in number, from the gospel narrative of our Lord's passion. Inscribed beneath the whole series on the north side is a text from the prophet Micah: '*Populе meus, quid feci tibi, aut quid molestus fui tibi? Responde mihi*' (Micah vi. 3).

Corresponding to this on the south side is a text from the Lamentations of Jeremiah: '*O vos omnes, qui transitis per viam, attendite et videte, si est dolor sicut dolor meus*' (Lam. i. 12).

Below these texts again, in larger characters, are two petitions from the Litany: on the north side, 'O God the Son, Redeemer of the world, have mercy upon us, miserable sinners'; '*Fili Redemptor mundi, Deus, miserere nobis miseris peccatoribus*': and on the south side, 'By Thy Cross and Passion, by Thy precious Death and Burial, good Lord, deliver us'; '*Per Crucem et Passionem Tuam, per pretiosam mortem et sepulturam Tuam, libera nos, Domine.*'

Above the several stations are inscribed the beatitudes, taken, with the exception of the last, from the Sermon on the Mount. The beatitudes are thus seen illustrated by our Lord Himself as He passes along the Way of Sorrows. Beginning from the north-west corner, we have Station I, Pilate washing his hands and pronouncing our Lord to be innocent, who is led away to be crucified; the text above, 'Blessed are the pure in heart' (S. Matt. v. 8); '*Beati mundo corde.*' Station II, the cross is given our Lord to bear; the text, 'Blessed are they which are persecuted' (S. Matt. v. 10); '*Beati qui persecutionem patiuntur.*' Station III, our Lord falls under the weight of the cross; the text, 'Blessed are they that mourn' (S. Matt. v. 4); '*Beati qui lugent.*' Station IV, our Lord meekly allows another to share His cross; the text, 'Blessed are the meek' (S. Matt. v. 5); '*Beati mites.*' Station V, our Lord comforts the weeping women of Jerusalem; the text, 'Blessed are the merciful' (S. Matt. v. 7); '*Beati misericordes.*'

Passing over to the south side of the chapel, we come to Station VI, where our Lord is stripped of His garment; the text, 'Blessed are the poor in spirit' (S. Matt. v. 3); '*Beati pauperes spiritu.*' Station VII, our Lord is nailed to the cross, and prays for His persecutors to the Father; the text, 'Blessed are the peace-makers' (S. Matt. v. 9); '*Beati*

pacifici.' Station VIII, our Lord dies upon the cross: His hunger and thirst after the perfect fulfilment of His Father's will satisfied; the text, 'Blessed are they which do hunger and thirst after righteousness' (S. Matt. v. 6); '*Beati qui esuriunt et sitiunt justitiam.*' Station IX, our Lord is taken down from the cross. Station X, our Lord is laid in the sepulchre. Over these two stations the text is: 'Blessed are the dead which die in the Lord' (Rev. xiv. 13); '*Beati mortui qui in Domino moriuntur.*'

The East Wall[1]

On the north side of the east window is represented the Tree of Life in Paradise, indicated as such by the figures of Adam and Eve painted upon the central disk. A scroll winds round the branches, on which is inscribed a text from the Book of the Revelation: '*Qui habet aurem, audiat quid Spiritus dicat ecclesiis ; vincenti dabo edere de ligno vitæ, quod est in Paradiso Dei mei*' (Rev. ii. 7).

On the opposite side is the mystic Vine, round the branches of which a scroll is entwined with a text from the Book of Proverbs according to the Vulgate Version: '*Sapientia ædificavit sibi domum, miscuit vinum suum, misit ancillas suas ut vocarent ad arcem et ad mœnia civitatis*' (Prov. ix. 1–3).

On the disk in the centre is a representation of the heavenly City of which the Lamb is the light. It has been well said that 'the whole Bible is one long account of the preparation of the city of God'. The final home of God's people is a holy city. The paradise lost is not to be the paradise restored. It is not a garden, but a city that awaits us. And in the last words heard by human ear from the lips of the risen and glorified Redeemer, the Bible gives us not only the far-off vision of this glorious city, but the hope of dwelling in it for ever. 'Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city' (Rev. xxii. 14). (See *The Garden and the City*, by the Rev. Hugh Macmillan.)

The way from the garden to the city is indicated above: it is the way of suffering, the way of the Holy Cross; for, while the angels on the wall above the city bear emblems of glory—a banner, a chalice, palms, and crowns of victory, the angels above the garden bear the instruments of the Passion—the robe, the crown of thorns, the title, the hammer, the nails and spear. The uppermost angels are swinging censers full of incense, to indicate that Christian suffering and Christian victory are alike forms of worship, and are alike to be

[1] Note these have now been covered by curtains.

offered in adoration to 'our God who sitteth upon the throne, and unto the Lamb'.

The following prayer, which was offered at the dedication of the paintings, will suggest some of the lessons which they are intended to convey:

'O Lord God Almighty, Who didst put wisdom and understanding into the hearts of Bezaleel and Aholiab to work all manner of work for Thy Sanctuary, Who didst graciously accept from Thy people Israel offerings of blue and purple and scarlet and pure gold, and by the mouth of Thy servant David didst teach Solomon to adorn Thy Temple, accept these paintings which we offer to Thee, of Thy own gifts, and mercifully bless them to the edification of all who shall worship in this house of prayer. Thou, Who didst call Moses at the Bush to be the Shepherd of Thy people, Peter and Andrew from their nets to be fishers of men, call, as Thou seest fit, those who here gather to prepare for Thy service; cleanse and purify them by Thy Holy Spirit, as with fire from Thine altar Thou didst touch Isaiah's lips, and with Thy own most holy hands didst wash Thy disciples' feet; and of those who shall be called, as was Aaron, to be priests, accept the offerings, as Thou vouchsafedst to accept the gifts of Thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee. And grant that they who here behold the sacred scenes of Thy most Holy Passion may evermore yield themselves to Thee, as Thou, true Priest and Sacrifice, offeredst Thy Will a whole burnt-offering to the Father: so that refreshed continually by the Chalice of Thy Blood, and fed with the fruit of the tree of Life, they may, by the way of the Holy Cross, at length attain to that City, where they need no candle nor the light of the sun, for the Lord God giveth them light, and Thou, O True Lamb, art the light thereof, Who with the Father and the Holy Ghost livest and reignest ever one God, world without end. Amen.'

The total cost of these early fittings and decorations in the chapel, amounting to £2,807, was altogether met by private benefactors. From time to time down to the present the work of beautifying the chapel has been continued. In 1895 the electric light was installed in the chapel as in the rest of the College. In 1898 a former student of the College gave a most beautiful altar cross. The material of it is ebony overlaid with

silver. The design, the work of Mr. Eden, is Byzantine in character. At the ends of the two arms are written in relief silver letters '$\widehat{\text{IC}}$' and '$\widehat{\text{XC}}$'; at the head and the foot 'NI' and 'KA' = '*Ἰησοῦς Χριστὸς νικᾷ* (Jesus Christ prevails).

In 1903, as part of the College memorial to Archdeacon Furse, two candlesticks were added of a design to match with this cross. They are also of ebony, the stems overlaid with silver lattice-work, and the crowns made of fretted silver plates riveted to one another. In 1899 the College memorial to Edward Willis took the form (in part) of further additions to the chapel, for which he had done so much. The cumbrous iron coverings of the hot-water coils in the sanctuary were replaced by painted gates, and the sanctuary was paved with black and white marble. A brass tablet placed on the west wall of the chapel describes the memorial in the following inscription:

IN PIAM MEMORIAM
EDWARDI FRANCISCI WILLIS
HUJUSCE COLLEGII PER X ANNOS VICEPRINCIPALIS
QUI OXONIENSIBUS CALCUTTAM IN NOMINE CHRISTI PROFECTURIS
DUCEM SE DEDICAVIT
OBIIT DIE XII MAII ANNO MDCCCXCVIII
ORNATUM HUJUSCE SACELLI AB IPSO JAMPRIDEM INCEPTUM
AMPLIAVERUNT
LIBROS AD PROPAGATIONEM FIDEI SPECTANTES
COLLIGERE INCEPERUNT
AMICI ET PROPINQUI MOERENTES.

About the middle of the same year (1899) another long-impending work demanded immediate attention. The floor of the chapel began to show alarming signs of instability. Already in 1879 it had been found necessary to support it by iron pillars resting on a base of masonry below the lecture-room. After the festival of 1899 it was examined and found to be quite unsafe. The beams in some places were completely eaten away by dry rot, and the floor was simply held together by the solidity of the concrete. It was found necessary to put in a new floor altogether.

The work was put into the hands of Mr. C. R. R. Clark, who paved the passage-way with black and white marble squares after the same design as the pavement of the sanctuary. The rest of the floor was paved with polished oak. Steel girders were substituted for the former wooden beams, and at the same time the decoration of the dining-room ceiling below was carried out. The latest additions to the chapel are the credence-table (designed by Mr. Eden), of dark oak with inlaid mother-of-pearl and woodwork on the front; a *prie-dieu* for the bishop's seat in the sanctuary; the two candlesticks (mentioned above) and a tablet commemorating the work of Archdeacon Furse at Cuddesdon. The inscription on the tablet was written by the Bishop of Worcester. It runs as follows:—'Recordamini in Christo, fratres, Caroli Wellington Furse hujus seminarii olim Rectoris, qui pietate sincera, amore largo, acerrima mente, spiritu perfervido gratiam Dei celebrabat, splendorem Christi et ecclesiae testabatur. Natus A.S. MDCCCXXI., Collegio praeerat MDCCCLXXIII.–MDCCCLXXXIII., obdormivit in Christo MCM. Det illi Dominus invenire misericordiam a Domino in illo die.'

Next to the chapel and the old chapel, perhaps the part of the College which brings back the happiest memories to old students is the common-room, now part of the Library. Over the doorway leading into the lecture-room (the old dining-room) was the splendid portrait of 'the dear Principal', Bishop King, most beloved of all Cuddesdon names, which is now in the dining-hall. It was painted by Mr. Richmond, given to the Bishop's mother by members of the College in 1876, and presented to the College by the Bishop when his mother died, in 1883. The words in which Mr. Furse acknowledged this gift at the festival of 1883 will be remembered by many Cuddesdon men who heard them. After referring to the recent death of Mrs. King, he said:

'Dr. King had also done another thing characteristic of himself and his affection for the College. The noble picture by Richmond, which had been given by the students to his mother, he now wished to be accepted by the College; and there it now hung on the walls

of the common-room, and he (the speaker) looked on its presence as a real benediction to the place. Intrinsically the portrait was precious, being, he did not hesitate to say, the finest he had ever seen come from Richmond's hand, and bringing to the College a beautiful memorial of the best of mothers and one of the best of sons that they had ever seen together.'

There are also engravings of Mr. Keble (presented by Sir John Taylor Coleridge) and Canon Carter in the old common-room, and nearly the whole of one end of the room is taken up with the splendid though not quite complete set of Migne, *Patrologia Graeca et Latina*, bought with a part of the Starkey legacy in 1871 (see p. 45).

The other rooms of the College do not call for much description. The lecture-room has been twice changed since the foundation of the College. Originally it was the end room on the ground floor. When the Wilberforce buildings were added to the College the large room underneath the chapel was used for lectures and the old room assigned to the organist. This now serves as the common-room, though it is still called the music-room. A reminder of its original purpose is still to be seen in the rows of rather sombre volumes (Calvin's works and the Parker Society collection of works of English Fathers) which adorn its shelves. The second change came in 1897, when the old dining-hall was found to be too small for the growing numbers of the College. The large room beneath the Chapel in 1898 was used for a time as a dining-room, and the change was found to be so much for the better in many ways that the new arrangement was continued. A great deal has since been done in the way of furnishing and decorating the new dining-hall. At first the bare stone walls and the ugly iron pillars supporting the chapel floor above and running down through the middle of the tables made the new room by no means an attractive or cheerful refectory. But when the chapel floor was condemned in 1899, and the dining-hall had a new ceiling, Mr. C. R. R. Clark was asked to design a scheme for the decoration of the whole room. The ceiling was painted, the walls panelled in oak

INTERIOR OF THE CHAPEL 1929

up to the level of the window-sills, the hot-water coils enclosed in oak cases with openwork fronts, and a lobby placed before the steps and door leading to the kitchen quarters. At the ends of the beams are shields with coats of arms painted on them representing in pairs (*a*) the Province of Canterbury, and the founder as Bishop of Oxford (these are also the College arms); (*b*) the two Universities of Oxford and Cambridge, for graduates of which the College is intended; (*c*) Archdeacon Pott (the first Principal) and Bishop Stubbs (Bishop of the diocese at the time the decorations were carried out). The result of Mr. Clark's work has been to give the College a very handsome and well-furnished room for its dining-hall.

There remain now to be mentioned only the 'colonies' of the College. In 1876 the number of students exceeded the twenty-one rooms available in the original building, and the house called Wellburne, on the Great Milton road, was rented, and four students were told off to 'colonize' it. It was as a kind of compensation for the many journeys to and fro in all weathers that the rule 'no smoking indoors' was relaxed in the case of the 'colonists'. In 1878 a tumbledown blacksmith's forge at the corner opposite the churchyard gate was bought, and on its site was built 'The Cottage', to which the four Wellburne students were moved, and Wellburne was given up. Along with them came Mr. and Mrs. Manley, the caretakers of Wellburne, those two faithful servants of the College. By the side of the Cottage was built a house for Mr. and Mrs. Belcher, 'George', the butler, dear to the hearts of Cuddesdon men for his ungrudging, never-wearying kindness and care, to whom the College owes a deep debt of gratitude for the 50 years of faithful service from which he retired in 1928. Of him more anon. In 1895 the quaint old house known as the Old Vicarage—which had been the Vicarage for two years before the present one was built, and had been temporarily occupied by students in Archdeacon Furse's time—was taken over by the College, and made into a second colony. The curate of the village had for some time lived there, and now room was found for three, and sometimes four, students as

well. The new buildings at the College, of which the foundation-stone was laid at the Jubilee Festival, 1904, have made this use of the Old Vicarage unnecessary. These new buildings met a pressing need. Not only was the system of 'colonies' found to be really a hindrance to the life of the College, but it failed to provide adequate accommodation. The actual number of students in the College was but slightly increased by two or three at the most by the new buildings, but the advantages in the way of increased convenience, and of having all the students under one roof, are very great. This addition to the College was carried out on the design of Mr. S. Slingsby Stallwood, the Diocesan Surveyor, who drew up his plans 'after the manner of Street', so as to harmonize well with the older buildings. It provided rooms for the Vice-Principal and twelve students. The top floor gave a much-needed extension of the servants' quarters.

CHAPTER II

THE COLLEGE DISCIPLINE: DESCRIPTION AND HISTORY

[The earliest part of this chapter is left, save for a few dates, practically unaltered, for the sake of its historical interest; the later pages have been revised by the Bishop of Wakefield.]

THIS chapter is intended to give some account of the discipline of the College in the widest sense of the word—*disciplina*, the sum of influences for the producing and training of character which the college system attempts to give. The purpose for which the College exists is explained in the Trust Deed of 1854 as 'a school for the theological training of candidates for Holy Orders in the Church of England and Ireland, and for no other purpose whatsoever'. The school is to be under the 'sole management and control of Samuel, Lord Bishop of Oxford, and his successors for the time being, for ever'. The officers, under the authority of the Bishop, make a declaration on entering office that their teaching will be 'in accordance with the Articles and Book of Common Prayer of the Church of England as agreed upon at their final settlement in the year 1662, and also in conformity with the rule laid down by the two Houses of Convocation, when, in the year 1571, they imposed upon the clergy subscription to the Articles: "ne quid unquam doceant pro concione quod a populo religiose teneri et credi velint, nisi quod consentaneum sit doctrinae Veteris aut Novi Testamenti, quodque ex illa ipsa doctrina Catholici Patres et veteres Episcopi collegerint".' As the diocesan clergy school of the see of Oxford, the College, by its Trust Deed, has had set before it the task of training its students in the fullness of the revelation contained in the Holy Scriptures, as that revelation was understood and held in the early and undivided Church.

Originally the only officers of the College were a Principal and a Vice-Principal. To these was added, in 1855, a chaplain. From 1895 till 1920 the teaching of Hebrew was in the hands of a

Hebrew lecturer, who often also held the post of curate in the parish of Cuddesdon. Before this time Hebrew was taught either by one of the officers or by some one resident in Oxford. The buildings and property of the College are vested in a body of trustees, consisting of the Bishop of Oxford, the Archdeacon of Oxford, and the Principal of the College, by whom all questions relating to the extension or alteration of the fabric are settled.

There has never been any entrance examination for the students. The intellectual qualification for admission has always been the holding of a University degree. In the first circular issued in 1854, just before the College started on its course, applications for admission are invited from any members of the Universities of Oxford, Cambridge, and Durham who have passed their final examination, and students of King's College, London, who have passed the two-years' course there, or graduates of Trinity College, Dublin, holding the Divinity Testimonium. From 1881 to 1888 inclusive a notice appears in the Regulations to the effect that non-graduates also may be admitted on certain conditions. But the difficulty of arranging for a common course of lectures and other instruction for students of different attainments must have been considerable. In 1889 admission was nominally limited to graduates of Oxford and Cambridge, and this still remains the rule. The general similarity of these two Universities in their system of education, subjects, and standards has been found to simplify the work of the College as regards both the method and the scope of its intellectual training. But at the same time the Principal is at liberty to accept graduates of other Universities, and as a matter of fact there is now practically always one (sometimes more than one) student in the College who has come from some other University.[1]

The period of training in the College occupies at the least one year, consisting of four terms, viz. Lent term of nine weeks,

[1] In the College Register there were in the first fifty years thirty-three names of graduates of Universities other than Oxford or Cambridge. This number is now largely exceeded.

finishing on Easter Monday; Easter term of six weeks, finishing with the biennial festival on the Tuesday after Trinity Sunday; Trinity and Michaelmas terms of eight weeks each, finishing on the Mondays following the September and Advent ordinations. The lectures are arranged to cover a year's course. No student is admitted for any shorter time, except schoolmasters, College tutors, and others who could not leave some permanent work for a twelvemonth. The second summer term, covering August and September, is often known as the schoolmasters' term, because such students are received for that term only. The whole year is indeed far too short a time to devote to the special training for the ministry. In any other vocation no one would think of being content with so short a time. And the College presses all its students as urgently as it can to give a longer time. About 30 per cent. of them spend five or six terms: occasionally one or two have given even two years to their preparation. It is true that in considering the length of time which ought to be given to this special training, we should take into account the general training at the University which has preceded it. But even so, it remains as one of the things we earnestly desire for the future that the time of the special training for all graduates who seek Holy Orders should be extended to at least eighteen months, or even two years.

Generally speaking, the greatest difficulty in the way of such a plan is the question of expense, a difficulty which will not be removed until clergy and laity alike recognize their responsibility to assist the poorer candidates to meet the cost of the needful training. A minor but still serious difficulty is the unreasoning impatience on the part of both parents and sons to discard all further preparation and proceed to the work of life as soon as possible after the University degree is taken. In many cases this would be overcome if the Theological College course were required of every candidate for ordination; but, still, in not a few cases the means for it would not be forthcoming. The cost of the year's training at Cuddesdon was originally £110, but it was found that this was not enough to cover the expenses, and the

charge was raised to £30 a term, i.e. £120 a year, and again after the War to £35 a term. This payment covers all expenses except washing. Till the year 1903 there was no regular provision for helping the students who could not afford the usual fees. Much, indeed, was done privately by a few old students, who most generously offered their help to the Principal in giving small exhibitions to those who needed help. In March 1903, an attempt was made to start a small but constant exhibition fund. The response to this appeal in the first year of its existence resulted in a sum of £248; and to this has since been added the gift of £1,500 by an old student to form the nucleus of an exhibition fund. It is earnestly hoped that many Cuddesdon men will be glad to show their gratitude to the College by their regular support of this fund for helping others to enjoy the privileges they themselves value so highly.

Before describing the life and discipline of Cuddesdon it will be interesting to give, in the words of the founder himself, his ideal of what the College should aim at and his forecast of some of the dangers which its system might involve. Bishop Wilberforce's primary intention seems to have been that the College should be a training school for the future clergy of his own diocese. The work of its officers is described in the Trust Deed as 'the instruction of those who are to preach the Word of God in that diocese' (i.e. of Oxford). But no obligation to work in the Oxford diocese was ever imposed upon its students, although, naturally, more have been ordained to titles in that diocese than in any other.[1] The following notes are taken from *The Life of Bishop Wilberforce*, vol. ii, p. 245:

I. Threefold object of residence here: 1. Devotion. 2. Parochial work. 3. Theological reading.

II. Aids to be given to daily prayer: Opportunities of private seclusion. Constant access at all times to the Bishop and the Principal.

III. Aids in learning parochial work: Schools. Visiting. Sermons. Missionary meetings.

IV. Dangers as well as advantages in collegiate life: The habits of

[1] About 10 per cent. of the total number of students have been ordained to work in the Oxford diocese.

lounging. Waste of time. How such habits will bear upon future ministry. Habits of self-denial to be learned here.

V. The shortness of the residence of some makes the amount of reading necessarily small. Sketch of studies. Scripture. Pearson and Hooker. Apostolic Fathers. Such lectures as may be obtained from occasional lecturers.

VI. Great importance of *conduct* in the eyes of others—the *village* and *University men.*

Cuddesdon men of all times will recognize here many of the moulding principles of the College life. And when the College once started upon its work it is surprising how quickly those who guided it seem to have hit upon the practical methods and details in filling out this ideal, and it says very much for their wisdom and foresight that the lines which they laid down have been altered so very little in the succeeding three-quarters of a century of growing experience. The sons of the College in these latest days, when they read descriptions of the Cuddesdon life at various times, such as the speech of Mr. Swinny at the festival of 1861; or Bishop King, speaking just after his consecration in 1886 to his old Cuddesdon pupils of the years 1859–73; or Mr. Furse, parting with his men at the festival of 1883; or Mr. Ducat, at his first festival in 1884—cannot help noticing a familiar ring in the words. Those who have known the College longest tell us how little the passing of time seems to change its institutions and its spirit. The exhortation of S. Paul, *τὴν παρακαταθήκην φύλαξον,* which Cuddesdon College has taken for its own motto, applies not only to the deeper things of faith and life, but also to many of the outward ways in which the faith and life have found expression. Without any suggestion of a rigid uniformity, each generation of men has felt its responsibility to preserve and hand on to its successors the best traditions which it itself received, and this continuity of life and tone in the College has done very much to preserve the *esprit de corps* amongst its members.

The part of Bishop Wilberforce's scheme which has been least realized is the side of practical experience in parochial work.

The cause of this is the smallness of the village of Cuddesdon. The students at first were in the habit of paying spiritual visits to the poor in the parish of Cuddesdon and neighbouring villages. This was found unadvisable, and has been quite discontinued. Students are encouraged to make friends with the villagers: some have shown a much valued kindness to the old and infirm poor in the way of reading to them and visiting them socially. Otherwise the only relation between College and village is that of a most kindly social interest in one another. In neighbouring villages, as opportunity offered, the students have sometimes held cottage services.[1] Perhaps the greatest help in the pastoral life which the village gives to the College is the insight it offers into the working of a simple country parish. The Principal is also vicar of the parish; indeed, it is difficult to see how it could be otherwise, since the students attend all the parish services. The present writer[2] well remembers that, when he was a student, the quiet object-lesson of this well-worked village parish gave him a new conception of the beauty and blessedness of pastoral work which has often been a stimulus and inspiration to him in after days. It is a great thing for Cuddesdon men to see the parish priest's life lived under their eyes before they enter upon the same life themselves.

Inside the College the men attend a course of lectures on parochialia, covering the whole duty of a clergyman both in his church and among his flock outside. But the only regular practical work in which they are trained during their residence is the reading of the lessons and the daily Office and the composition and delivery of sermons. Each man in his time at Cuddesdon has to preach in church before his fellow students one written sermon. These must be in matter and style appropriate to an ordinary parish congregation; they are delivered in the church

[1] Mr. Furse, in his report presented to the Bishop of Oxford (1878), mentions catechizing of the school children on Sunday afternoons by the students in the presence of the vicar or curate of the parish; also a Sunday afternoon class of country lads held in the College lecture-room, and teaching in the parochial day- and Sunday-schools.

[2] i.e. the writer of the original book.

on Mondays and Tuesdays after Evensong. We must not omit, however, from the practical training the lessons in voice-production and enunciation which every student receives in his first or second term, and continues afterwards if necessary. There is now a singing and an elocution Instructor, and there are the hints and practical advice which the Principal gives to each man when his turn comes for reading the lessons or preaching.

The absence of special practical training—the technical side of clerical work, if it may be so called—though quite unavoidable owing to the position of the College in a village of about 250 people, may appear to be a drawback. But it has also its great compensations. The English mind, with its love of that which is immediately and tangibly practical, is often impatient of that deep foundation-laying, which although so vitally necessary for solid work and sure progress, does not seem at first sight to bear upon the practical training. In commercial education it hurries on the technical training at the expense of a broad general education. There is a danger of the same thing in the training of the clergy. The foundation—intellectual, moral, and devotional—must be laid sure and deep before the technical education can be of much use. The latter can well wait; it can well be learnt later; the former cannot wait, and must be assured before ordination. And so long as the course at the Theological Colleges is so lamentably short, the main, if not the whole, stress must be laid on this side—the side on which most can be done to prevent the fatal error of treating the routine of work or the details of ritual as the safeguard of a faithful ministry. It is found at Cuddesdon that the brief year is more than filled with this inner preparation for the ministry; and it is perhaps not wholly a misfortune that the impossibility of an elaborate technical training makes it possible to give more time and toil to the training of the mind and soul of those who are about to be ordained. And when they are thus prepared, a well-selected curacy will do the rest. It is *there* that the Cuddesdon man must learn as a deacon in parish work to complete his College training. Vicars

who take Cuddesdon men as curates understand this principle of the College preparation and their own responsibility to carry on its work by careful supervision of their new deacons, so as to make the diaconate a time of training for the life of the priesthood to follow.

We may turn now to the College discipline in the narrower sense of the word. Perhaps the first thing that strikes a Cuddesdon student on his arrival at the College is that he has entered into an atmosphere of stricter discipline than he found at the University. Without being in the least a monastic institution, Cuddesdon sets before her sons certain regulations on the basis of which they may frame themselves for a professional life; and a professional life implies the presence of some habits and the absence of others. Some men have said that they felt it at first something like going back to school again. The College tries to qualify this way of looking at the matter by drawing each student to approach the College rules with the sincere desire for *self*-discipline. The obedience which it asks is the free and hearty consent of the full-grown man, who takes on trust (at first) rules which the experience of others has shown to be helpful in the training of character, and himself imposes them upon himself as his own rules of life.

The College rules were simple and few. They relate for the most part to the disposal of hours for work and devotion. Every student, 'unless hindered by sickness or other urgent cause', is bound to attend Mattins at 7.30 on week-days and Compline at 9.35 p.m. in the College chapel. These are the only daily services for which any regulations are made. He is also 'recommended not to absent himself without sufficient cause from Early Communion and Morning and Evening Prayer on Sundays and from the address in the College chapel on Friday afternoons'. He is required to sleep in College unless he has obtained leave of absence from the Principal. Further, he is supposed to attend the lectures recommended to him, and to observe carefully the hours set down in the time-table for private study. The time-table as at present (1930) arranged is as follows:

Sundays :	
Holy Eucharist (in Church)	8 a.m.
Breakfast	8.40 ,,
Mattins and Choral Eucharist	11 ,,
Dinner	1 p.m.
Tea	4 ,,
Evensong (in Church)	6.30 ,,
Supper	8 ,,
Compline	9.30 ,,
Week-days :	
Prime	7.15 a.m.
Mattins	7.30 ,,
Holy Eucharist	8 ,,
Breakfast	8.35 ,,
Private Meditation (in Chapel)	9.30 ,,
Private Study and Lectures	9.30–1 p.m.
Sext	1.5 ,,
Luncheon	1.15 ,,
Tea	4 ,,
Evensong (in Church) in Winter, 4.30; in Summer	6.30 ,,
Private Study	4.30–7.0 ,,
Dinner	7.15 ,,
Private Study	8.30–9.30 ,,
Compline	9.35 ,,

Silence after Compline on all days.

On Thursdays and Red Letter Days, Holy Eucharist (in Church) at 8.

On Fridays, *Address* (in Chapel) 5 p.m.

N.B.—The Services in italics are those which, by the rules of the College, all Students are required to attend.

It will be seen that the hours of the day are carefully mapped out. From 2 o'clock to 4.0 is a time of leisure and recreation. Outside this regulation of time the only two express rules are the rule of silence after Compline, and the rule about smoking. How far the former rule goes back cannot be discovered. It is at least as early as 1876 when it appears in the regulations of the College. But there is no mention of it in the earliest time-tables and regulations; nor is it alluded to in the descriptions of College

life in the troubled times of 1857–8. It has long proved itself to be one of the most beneficial of the College institutions, securing freedom from interruption and distractions, a quiet time for reflection at the close of the day's work, opportunity for private devotions, self-examination, and preparation for the next morning's meditation. Mr. Furse said that the testimonies which he had received from resident students to the wholesome influence of this quiet time confirmed his previous impression that some such discipline was of priceless value to the young man. As regards smoking, from the earliest days there was a regulation which strictly prohibited it within the precints of the College.[1] But in 1876, when the first of the colonies was established at Wellburne, the students who were sent to live there were allowed by way of compensation to exercise their own discretion as to smoking in their rooms. This permission has been extended to the inhabitants of the other colonies which have been since established, and in 1895 the regulation with regard to the College was relaxed to the extent of allowing students to smoke in their rooms between supper and Compline. Since the war this is allowed in College, but in none of the public rooms except the music-room. This restriction, light though it is, forms a wholesome corrective to any undisciplined habit of smoking, and is a real help in self-denial.

We turn now to that side of the College life which is perhaps the most difficult of all to describe, the importance of which, nevertheless, can hardly be overestimated in its influence on the men—the social life of the place. The life is in the fullest sense a common life. There are not only the lectures and outdoor games to bring the men together. All meals also are in common. The only things which a Cuddesdon man has to himself are his sitting-room for private reading, and his bedroom for sleeping. All things else he shares in a common life. Many a man would say of himself that he came to Cuddesdon at first with very little enthusiasm or even sympathy for its practice and teaching: that what first drew him on to a deep love of the place and everything

[1] See the notice of February 27th, 1855, quoted on p. 89.

connected with it was the subtle, almost indefinable charm of this social life. What visitors seem to notice and remark upon almost at once is the exceedingly happy terms of intimacy and friendship which exist both between the students themselves and between the officers and the students. Men seem so thoroughly to understand one another. The College is not too large to be a happy family, in which each member knows and feels that he occupies a place in the brotherhood. New-comers are quick to fall in with this ready intercourse and friendly intimacy of all with all. Special friendships, of course, exist; but anything like a spirit of clique-forming or any failure to contribute to the common life would be strongly felt as going against the best traditions of the College. There is a spirit of mutual forbearance and readiness to help, a restraint of irritability, and an open, warmhearted cheerfulness breathing through all the social relations, which are, as they should be, the natural fruit of the common devotional life. Men learn to 'love the brethren'.

The effect on character of this bright side of the College social life is indeed far-reaching. Men at the University live in their own set. Here, though in a smaller society, they are forced to widen their circle of acquaintance, to live on terms of intimacy with men whom before they would have avoided, and learn to appreciate the variety as well as the unity of the Christian life. A man is thus brought under the influence of types of character which exercised no power over him at the University because he kept aloof from them. Thus his outlook over the world of his fellow men is widened, prejudices are removed, a new power of sympathy and appreciation is drawn out from him. He learns not to be repelled at some unattractive foible or infirmity on the surface, but by patient and kindly intercourse to discover the good that lies underneath. It has not infrequently happened that the most unlikely people have made firm and lasting friendships at Cuddesdon. Such an experience draws forth new traits of character which will be of the greatest value to the future priest—genuine fruits of a deepening love towards *all* men for

Christ's sake. Another effect of this kindly intercourse appears in the case of sensitive, reserved, shy men. To escape from an atmosphere of chilling criticism, to feel that they are trusted, and that they can trust others to interpret them charitably, is to these natures like coming out of darkness and cold into warmth and sunshine. The effect is wonderful. They open out and blossom with a new strength, often disclosing a beauty and depth of character quite hidden before. Where men trust one another in this way they can speak freely and confidently, whether in the language of serious rebuke or bantering chaff, or in the communing on the deep things of the spiritual life. Who does not recall with pleasure the happiness of that social life at the common meals in hall, the gatherings in the music-room after dinner, on the football or cricket field, in the quiet walks and talks with friends?

This characteristic of Cuddesdon has been remarked from its early days. Mr. Swinny notices it in 1861. Speaking at the festival of that year, he 'attributed much to the common life of the students—the constant, loving, scarce-felt control of men of kindred spirits, an influence which could not be found elsewhere'. Its charm has never been better expressed than by Bishop King at the festival of 1900: 'There is something I feel about Cuddesdon which I cannot quite feel of any other place. It was here that I learned to realize more than ever I did before the possibility of the reality of the love of God and the love of man. Somehow at Cuddesdon the cloud of conventionality which hangs over us so constantly seemed to be lifted off, and we saw something more into the hearts and minds of others. My life here gave me hope of a higher life for myself and a higher life for other people too.'

The biennial festival plays an important part in the social aspect of the College life. Whatever other aspects it may present to the old student, it is before all these a great reunion of Cuddesdon men. Not only those who were friends here together in past days, but men of every generation are brought together under the common bond of affection for their old College. It is to the

BATHING POOL

ICE HOCKEY

COFFEE

'O BEATA SOLITUDO'

GLIMPSES OF COLLEGE LIFE

whole company of Cuddesdon men something of what the daily life of the place is to each successive generation.

We turn now to the intellectual equipment which the College tries to give its men. A word may be said first about the library. The growth of the library has been for the most part gradual and uneventful. The chief additions to its shelves come from the gifts of students, with whom it is customary to present one or more books on leaving the College. A few books have been presented by authors or publishers. Any important works which the library ought to get at once on their publication are provided out of the general funds of the College. But it has been enriched also by three great benefactions. The Liddon bequest, left to the College by Canon Liddon's will in 1890, was a legacy of £200 to be devoted to the purchase of books of patristic theology. With this money we have bought complete sets of Baronius' *Annals* (20 vols., folio), and their continuation by Raynaldus (15 vols., folio), Tornielli, *Annales Sacri* (4 vols., folio), and (still in progress) the famous Bollandist *Acta Sanctorum* (68 vols., folio), the *Analecta Bollandiana* (46 vols., 8vo, still in progress), the magnificent new edition of S. Thomas Aquinas ('jussu impensaque Leonis xiii, P.M. edita': 11 books in 10 vols., folio, still in progress), and the Benedictine edition of S. Gregory Nazianzen (2 vols., folio). These have been placed in a bookcase in the old dining-room, now part of the library (near the place where Dr. Liddon sat), with the following inscription:

HENRICI PARRY LIDDON
E MUNIFICENTIA COEMPTI LIBRI
HOC IN SCRINIO REPOSTI SUNT
JUXTA SEDEM AB IPSO OLIM OCCUPATAM
IMAGINEM REVOCATURI
REVERENDAM JUCUNDAM AMABILEM
PIIS POSTERORUM MANIBUS ATTRECTANDI.

Another munificent gift has come to the library from a part of the legacy bequeathed to the College in 1871 by the Rev. Andrew Beauchamp Starkey (student in 1861). Part of this bequest was

spent on the reredos in the chapel, and another part on the fives court. With the rest Migne's *Patrologia Graeca et Latina*, in uniform binding, was bought for the library. The set is wanting in some patristic works of which the library has other and better editions. It is placed in a bookcase inscribed, 'E DONO ANDREAE BEAUCHAMP STARKEY, M.D.CCCLXXI'. A third notable gift consists of a bookcase in the library, containing books on the foreign missionary work of the Church, called the Willis Memorial Shelves. These were bought with part of the money subscribed in 1898 for commemorating at Cuddesdon the name and work of Mr. Willis. Amongst the books on these shelves is a splendid edition of *Walton's* Polyglot Scriptures, formerly belonging to Mr. Willis himself, which was presented to the library after his death by his brother. Other valuable works which the library possesses are Labbé's *Councils* (23 vols., folio), with Mansi's *Supplement* (6 vols., folio), Wilkins' *Concilia Magnae Britanniae et Hiberniae* (4 vols., folio), Le Plat, *Monumenta Concilii Tridentini* (7 vols., 4to), Suarez (27 vols., 4to), the *Oxford Library of the Fathers*, and of *Anglo-Catholic Theology*, an almost complete set of Bampton Lectures, the *Encyclopaedia Britannica* (the 1911 edition, with the supplementary volumes to 1926), the *Dictionary of National Biography*, Dr. Murray's *English Dictionary*, *Guardian* (1847 onwards), *Church Quarterly Review* (from vol. i), *Journal of Theological Studies* (from vol. i), *Theology* (from vol. i), Du Cange's *Glossarium*, the *Encyclopaedia Biblica*, Hastings' *Dictionary of the Bible*, *Dictionary of Christ and the Gospels*, and *Dictionary of Religion and Ethics*, the new *Dictionnaire d'Archéologie Chrétienne et de Liturgie* edited by Cabrol and Leclercq (8 2-part volumes, still in progress), the Cambridge Ancient, Mediaeval and Modern Histories, the new edition of Tudor Church Music produced by the Carnegie Trust, and all the publications of the Oxford Historical Society, the Oxfordshire Record Society, the Henry Bradshaw Society, and the Canterbury and York Society. Generally speaking, the library is exceptionally rich in patristic literature. It possesses in fact, we believe, a complete set of ecclesiastical writers from the first

to the eleventh century. The period after this is represented chiefly in Migne. The most noticeable omission here is the works of S. Peter Damian. The greater number of the ancient fathers are in the best folio editions; all the Benedictine editions are in the library. Apart from patristic literature, the books in the library are divided into sections containing works on General Theology, Philosophy of Religion, Church and Sacraments, &c.; General Church history; English Church history; Religious biography; Sermons and devotional works; Commentaries and other works on Old Testament subjects; Commentaries and other works on New Testament subjects; Pastoral Theology; Mysticism, Psychology, and Ascetic Theology; and Liturgical subjects. The aim, never completely realized, is to possess, and to keep in one or other of the library rooms, all books likely to be useful in preparation for Holy Orders (and especially in preparation for the General Ordination Examination). The provision of shelf-room is always a difficult problem; therefore, so far as possible, books which are obsolete or unlikely to be of immediate use are relegated to shelves in the old Chapel, while some are stored, together with a somewhat miscellaneous collection of general literature, in the music-room.

Comparing the present intellectual training in the College with that of its early days, the chief point of contrast would seem to be that we go less deeply into special parts of the field, but cover the whole area more completely. The lectures of the Michaelmas term, 1854, were as follows. Courses were read on S. John's Gospel, Ecclesiastical History, and Parochialia by the Principal; and on Hooker, Book v, and Pearson, by the Vice-Principal. In Lent term, 1855, the Principal lectured on the Epistle to the Romans, Tertullian *de Praescriptione Haereticorum*, and the Vice-Principal on the Book of Genesis, Pearson on the Creed, and Hebrew. Other lectures were given during the year on the Acts of the Apostles, the Liturgy, Eusebius, Old Testament, the Book of Isaiah, S. Chrysostom *de Sacerdotio*, S. Augustine's Confessions, the Articles, the language of the New Testament, and Bishop Sanderson's treatise, *de Obligatione conscientiae*.

Mr. Furse, in his report on the College in 1878, gives the following account of the lectures during the period 1873–8:

'The subjects of lecture . . . have been, in the Old Testament, the first sixteen books of the Bible, with occasional instruction (intended chiefly for Hebrew scholars) in the Psalms and Minor Prophets; in the New Testament, the four gospels, the Acts of the Apostles, the Epistles to the Romans, Corinthians, Galatians, Colossians, Hebrews, and the Pastoral Epistles; the Book of Common Prayer, the Articles, and the history of the three creeds. Two lectures a week are given every term in Church history, divided into periods from the first three centuries to the English Reformation, and in this course of lectures special attention is paid to the medieval period, with the view of setting clearly before the students the gradual encroachments of the see of Rome upon the liberties of the Church. During the past year lectures have been given on the evidences, with special reference to modern scepticism.' Mr. Furse mentions also instruction in dogmatic theology and parochialia, and special treatises, S. Athanasius *de Incarnatione*, S. Augustine *de Doctrina Christiana* and *de Catechizandis Rudibus*, S. Clement's Epistle to the Corinthians, and Tertullian *de Praescriptione Haereticorum*. He speaks also of debates which were held once a term upon questions of practical religion. Subjoined to his report is a lecture list for Trinity term, 1878. From Monday to Friday inclusive in each week three lectures were given each morning (as against two at the present time). On Saturday there was only one lecture. On Wednesday there was a fourth lecture at 7 p.m. The subjects were the Book of Deuteronomy (two lectures weekly), Zechariah in Hebrew (two lectures), elementary Hebrew (two lectures), the Gospel according to S. Mark (two lectures), the Thirty-nine Articles (two lectures), Apologetics (one lecture), Church history (two lectures), Pearson on the Creed (one lecture), Parochialia (one lecture), the Epistle to the Hebrews (one lecture). Besides the special patristic treatises mentioned above, the students have since from time to time been set to read as vacation work S. Cyprian *de Unitate Ecclesiae*, or S. Vincent of Lerinum's *Com-*

monitorium. Latterly these special books have not been included. The Church history of the first three centuries is read partly in the original sources (Gwatkin's *Selections from Early Christian Writers* is the text-book used), and the Bishop's examinations necessitate some doctrinal patristic reading (part of S. Augustine's *Tractatus in S. Johannis Evangelium*). We have felt that a more detailed reading of patristic literature belongs rather to the period after ordination. It would be a gain to our intellectual training if we could add courses on Christian evidences, natural theology, and Christian ethics. The first two subjects are partly covered by the dogmatic lectures; it must be taken into consideration, also, that many of the men have had some philosophical reading for their University degrees. A separate course on Christian ethics is obliged to give way to more pressing work. The reason for the omission is the shortness of time given to the preparation for Holy Orders.

We will bring this chapter to a close by attempting to give some account of the devotional training which the College seeks to offer its sons. It is here in this all-important sphere of clerical training that the University is able to offer but little. This truth has been acknowledged by those on both sides best qualified to speak. What chiefly moved Bishop Wilberforce in his desire to found a diocesan theological seminary was his perception of the inadequate devotional training in the Universities for one who is to be an efficient mover and guide of souls. In the early days of the Theological College movement these institutions were looked upon with a certain distrust by many of those engaged in teaching at the Universities, who thought that it was like casting a slur upon the University life to suggest the need of further training. Bishop Wilberforce found this feeling one of the great difficulties he had to meet in pressing the claims of his College. But he insisted always that there could be no rivalry between the two. At the festival of 1865, in proposing the toast of 'The two great Universities of Oxford and Cambridge', he rejoiced to see that the first feelings of suspicion on the part of the University of Oxford towards Cuddesdon had disappeared. 'Its goodwill was

testified to-day by the presence of heads of houses, professors, and masters in abundance; its old feeling of suspicion arose from a reasonable feeling of jealousy which he himself should have shared if he had been Head of a House instead of Bishop of Oxford. There was an Irish fairy-tale of a "skreetel" sitting crosslegged on the beam of a barn, and saying to himself, "To-morrow I shall be fourteen thousand years old", when lo! a bear comes in to rest for the night. "If I let this bear stay here", soliloquizes the suspicious elf, "he may possibly do me some damage", so he turns him out. Now the University is not the "skreetel", because it is too big, and Cuddesdon College is not the bear, because it is too small; and, moreover, to make the difference more absolute, "we have", said the Bishop, looking up to the tent above him, "established ourselves in the barn, and no damage has ensued to any one."[1] The purpose of a Theological College in his mind was to give that devotional training which the University no longer attempted to give. In laying the foundation-stone of the College on April 7th, 1853, he said: 'Institutions of this kind, under the direct management of the Bishop, will keep young men together in discipline, will give them parochial experience, and tend to form habits of life for the future clergyman. Far be it from me to say anything in disparagement of our Universities, yet they do not meet the case. They may be very well for those who wish to arrive at abstruse theological learning, but we want something which shall more directly prepare men who have gone through a general education for the practical duties of a clergyman.' The same truth was heartily acknowledged from the side of the University by Dr. Leighton, the Warden of All Souls College, at the festivals of 1861 and 1862. On the latter occasion he said that 'while yielding to no one in his love for Oxford, he still felt there was a supplementary education required; nor was it only that of the mind, but of the heart and spirit. The habits of ministerial life required to be formed, and it was very difficult to form these at a University. Should the day come when the Universities became

[1] *Guardian*, June 21st, 1865.

still more secular than they are now, the value of Cuddesdon and similar institutions might become even more apparent than at present.'[1] Bishop E. S. Talbot, then Bishop of Rochester, speaking in the Upper House of the Convocation of Canterbury, February 18th, 1901, said: 'What one feels as Bishop is that when he sees men from the Theological Colleges he can reckon upon something about which he is often painfully uncertain in other cases. One knows that the man is sure to have been taught to say his prayers, that he has learned something about a systematic study of the Bible for spiritual and devotional purposes, and that he has some idea of method and order in life.'

To make men feel that the devotional life is the centre of the whole College training and the root of all good in the place, to make them 'men humble, thoughtful, careful, patient, and simple lovers of God's truth, lovers of men's souls',[2] to teach them that 'themselves first training for the skies, they best will lead their people there', has always been the aim of Cuddesdon as it was the prayer of its founder. The atmosphere of the College life is one of free and yet restrained devotion. In all social relations the consciousness of the devotional life behind makes itself felt; felt, rather than expressed, for there is, as there should be, a certain reserve in talking on religious matters. The ordinary conversation as a general rule is wonderfully healthy, and utterly free from any trace of morbidness. If religion is touched upon in the common talk of the dinner-table and the Music room it is rather in the way of a passing word or allusion, natural to the theme of conversation, and unaffectedly expressed. One often feels with thankfulness that the naturalness of these touches is an evidence of simple reality in religion. They are neither withheld from a false feeling of shame, nor are they forced into the conversation; they come in their proper place, where a religious mind would feel them, and knowing itself

[1] From the *Guardian*, June 18th, 1862. We have ventured to give these quotations at length, because the feeling is still abroad that for a University graduate the Theological College training is of the nature of a luxury, excellent if possible, but rather unnecessary.

[2] Bishop Wilberforce, at the opening of the College, June 15th, 1854.

in the company and sharing the sympathy of others like-minded with itself, it simply and almost unconsciously speaks its thought. In private conversation of twos or threes men open out their souls to one another more freely and unreservedly; 'they that feared the Lord spake one with another.' Not infrequently men can get help from one another in this way with spiritual difficulties where the College officers could not come to know them and their needs so intimately as a bosom friend of their own age and standing does. The prayer-desk in each man's room, the open chapel and parish church into which men may go at any time to pray or meditate without feeling that they are doing anything peculiar or attracting undesired attention, the quiet example of the best men around them—these teach and help a man to be open and unashamed in his religious exercises, while at the same time the reserve of general conversation will impress on him the need of reverence and restraint in talking about his religion. This devotional atmosphere is one of the most precious of the College traditions, not only because of the help which it gives a man in entering upon a higher spiritual life, but also in itself, because it becomes in turn the atmosphere of his own life when he goes out to his work and helps other men in the same way in which it helped him when he came into contact with it.

The devotional and intellectual sides of Cuddesdon life lie very near to each other. Naturally in the lecture-room intellectual instruction takes the most prominent place. But the fact is always kept in sight that this is only a means—a necessary and invaluable means—but only a means to a spiritual end. Each lecture begins with prayer. The lectures on doctrine have for their aim the intellectual illumination of the great Christian truths, but only as the means of deepening the spiritual apprehension of them. The relation of doctrine to worship and morality is always being put before the students. In the Church history lectures is traced the unfolding in history of the doctrine of the Church in Her relation to Her Lord and the Holy Spirit, Her mission and place in the world. In the Bible and Prayer

Book lectures the transition from intellectual to spiritual is even more ready and frequent.

In the Friday afternoon addresses the element of intellectual instruction in faith and practice is present, but the devotional and spiritual element is predominant. These addresses or meditations are given by the Principal in the College chapel. Their subjects cover the whole range of Christian teaching. Moral and spiritual difficulties, and the moral or spiritual side of intellectual difficulties, are dealt with; but for the most part the addresses are characterized by deep simple teaching leading on to earnest warning or exhortation. Details of life and conduct are put under the light of great principles; conscience is awakened; undesirable tendencies beginning to show themselves in the College are examined by the test of the highest Christian standard of life, under the shadow of prayer, and in the light of wisdom and experience; appeal is made for common effort to cast them out. A quiet word in season spoken at such a time is found to be far the most effectual way of meeting these difficulties. Instruction is given also in practical spiritual matters, e.g. how to observe Lent, Holy Week, Eastertide, the Ember seasons, or to practise Intercession. Instruction in the simpler and more necessary rules of spiritual life, such as prayer, preparation for Holy Communion, meditation, self-examination, is given privately to each student. These weekly devotional addresses date from the first year of the College life. In the Easter term of 1855 we find the following notice, dated April 23rd, 1855: 'A lecture on some point of ministerial duty or moral theology will be delivered weekly in the College chapel.' In 1858 an account given of the College life in the pamphlet, *Cuddesdon College, by One who Knows it*, says that the day's work was brought to a close by 'the usual Church of England service at nine o'clock in the chapel, concluded once or twice a week by a sermon-lecture bearing more especially on the motives and spiritual preparation necessary for the ministry and the life and conversation which should be aimed at by those ordained'. Exactly when the time of these addresses was altered to Friday afternoon is not known. In any

case it was before the year 1878 (see Report by Canon Furse, p. 48). They have long been held one of the most valued institutions in the College.

By the practice of systematic and daily meditation the student is taught to carry on for himself the same kind of help which the Friday addresses give him. In a note on the work of the College during its first term Liddon mentions, among other things: 'I have given the students rules for meditating and a scheme of subjects for meditation for three weeks; they have been in constant use of these.' There is also a notice dated April 8th, 1856, pressing upon the students the need of meditation. When the new chapel came into use in 1875 it was agreed to set apart a regular time for meditation: the time fixed was the first half-hour of the morning's work after breakfast. At the present time those who do not attend the celebration of the Holy Eucharist can use the time (8 to 8.30 a.m.) for meditation then or before Prime. Those who have not made their meditation before breakfast still use the old time (9.30–10). In this way a man is taught to acquire the habit of daily meditation upon the Scriptures. Those who know the priceless value of systematic meditation and also the great difficulties in the way of regular meditation in the midst of parochial work, will realize what a boon it is to the Cuddesdon student to have begun the practice and learnt to know its necessity and its usefulness before he enters upon the ordained life.

The common services of the College have been arranged from the first upon the principle of combining a minimum of compulsion with an abundance of opportunity. Since the first term of the College life the only two services which students have been required to attend have been the Morning Prayer of the Church and an evening service (originally either Evensong or Compline, now the latter). At the very first these were the only daily offices at the College. The former was said at 9 a.m. in the Bishop's chapel[1]; the latter at 9.30 p.m. in the College

[1] In the year 1855 the hour of this service was changed to 8.30, and it was held in the parish church.

chapel. A little later, as Evensong was said in church on Wednesdays and Fridays at 7 o'clock, the 9.30 service on those days was composed of the Compline Psalms, and a few collects: within a short time the present Compline service was said in full. Midday prayers were next introduced: and family prayers were said for the servants in the chapel at 7.45 every morning. The full list of services at the close of the first term will be found quoted below on page 87.

Mr. Swinny (appointed Principal in 1859), speaking at the festival of 1861, endorsed the wisdom of this principle on which the common devotional life of the College was based. 'He confessed that he came impressed with some doubt as to the desirableness of so great a development of the devotional element as he found established—whether the services were not too frequent, the standard too high. His experience had led him to endorse the view which had been taken of what was required for such a work. It was necessary to set up a mark towards which men should grow: those who grew but slowly towards it perhaps turned out the best.'

At the present time (1930)[1] students are required to be present daily on week-days at Mattins in chapel at 7.30 o'clock and at Compline also in College at 9.30. On Sundays they are expected to attend the Services in the parish church and Compline in College. Thus it is only at the opening and the closing of the day that the College demands the presence of all her children for common prayer. But at the same time a man is generally made to feel that he must aim at imposing upon himself a higher rule than the College imposes on him. Of course, the differences of aptitude for common prayer, and the differences of earlier surroundings make the growth slower or more rapid in some cases than in others. But a great majority of the men who are ordained from the College would say that Cuddesdon had given them a love which they never lost for some of the lesser hour offices of the Church. Most men get into the way of attending (besides Evensong) Prime (at 7.15) and Sext

[1] See the time-table on p. 41.

(at 1.5) at least three or four days a week by the time they have been at the College a year. A large proportion attend almost every day unless prevented by absence or urgent work. This is the kind of standard which the general practice of the older students sets for the new-comers to see and to aim at attaining.

The Annual[1] College Festival, which was always held on the Tuesday after Trinity Sunday in every year, but now only every other year, is primarily a great common act of thanksgiving on the part of all members of the College past and present, and falls therefore to be noticed in this connexion. All members of the College are invited to be the guests of the College on this occasion. Many of them arrive on the Monday afternoon. On the evening of the Monday a discussion was formerly held on some practical question of the day affecting the work and position of the Church. On Tuesday morning the Bishop celebrates the Holy Eucharist in the parish church. At a quarter to twelve a procession of old and present students and officers is formed on the lawn of the palace garden, and marches to the church, singing Psalm lxviii, *Exurgat Deus:* 'Let God arise, and let His enemies be scattered.' As the procession enters the church, the hymn, 'Praise, my soul, the King of heaven' (*E.H.* 470), is sung. A sermon is preached, and a solemn *Te Deum* of thanksgiving chanted. This is followed by a luncheon, to which other guests are invited.

The chief material alteration in the services, since the establishment of the College, has been in the increased opportunities for being present at and communicating in the Holy Eucharist. At first the Holy Communion was celebrated on Sundays and Holy Days only, with a daily celebration for ten days before each ordination. In Lent, 1855, a midweek Communion was added on Thursdays, with a daily celebration in Holy Week (up to Good Friday), and a midnight celebration on Easter Eve. In the octaves of the Ascension and Whit-Sunday there was a daily celebration in the chapel. From the Trinity term of 1855 on-

[1] Now biennial.

wards the Thursday celebration was observed throughout the year. By the time of Canon Furse's report in 1878, a weekly Communion on Tuesday had been added to these. This was continued until 1896, when the great blessing of a daily Eucharist was obtained. On Sunday and Thursday the celebration takes place in the parish church; on other days in the College chapel. The simplicity of the ceremonial at the Holy Eucharist generally comes as a surprise to new students—to some as a pleasant surprise, to others somewhat as a disappointment. Most men expect to find much more. In this respect the services in the College chapel and at the church are exactly the same. The eastward position is taken. The two Eucharistic lights are burnt at all celebrations. Linen vestments are worn. There is, of course, no rule imposed as to Communion or attendance at the Eucharist: but the opportunity afforded of frequent attendance and Communion is deeply valued by the students. From 1901 for some time a monthly paper was issued containing suggested subjects for intercession at the daily Eucharist or in private prayer. The field of these intercessions was made as wide as possible; it covered not only the work of the Church at home and abroad, but also the needs of the nation and of others in times of great crises. Suggestions for Thanksgivings and Intercessions are still invariably given. These suggestions are valuable in many ways. They help to inform and interest the men in the sufferings and necessities of their fellow men all the world over, and to stimulate them in the practice of intercession. At the same time this united prayer of the College each day without doubt meets with its response from the Giver of all good.

The greatest occasions for the deepening of spiritual life in the Cuddesdon man's year would be the Ember seasons (in particular that before his own ordination) and the Lent term. During the whole of Ember Week the names of those who are to be ordained from the College are read out daily at the Eucharist. The Ember list containing these names is sent also to all old students ordained in the previous ten years. Friday before

Ember Week is always, except in Lent, set aside as a Quiet Day.[1] Ordinary work is suspended: silence is observed from the Compline of Thursday until after the Eucharist on Saturday. Four addresses are given by a conductor. Special litanies of intercession for Embertide are provided during the week for the men to use as they have opportunity, and the Litany of the Holy Ghost (from the College Office Book) is said publicly. Our nearness to the Bishop enables every student to assist with his prayers and presence at the ordination of his fellow students who are going into the Oxford diocese, as well as to see how an ordination is conducted.

The Lent term is the Cuddesdon man's greatest privilege during his residence, and also the time of his greatest trial. The season of the year, the increased strain in spiritual effort, and moral striving after greater self-mastery, all combine to increase the temptation to give way to weariness and irritability. He discovers the meaning of the text, 'My son, if thou come to serve the Lord, prepare thy soul for temptation'. He finds a greater need to exercise self-restraint and perseverance, and much of the blessing of Lent comes to him in the strength of character thus acquired. With the approach of Lent comes the call to a higher and more strenuous life. The only difference in the College routine is that an opportunity is given for observing the fast on Wednesday as well as the usual Friday in each week. The Holy Week itself is really an extra week added to the ordinary eight-week term. The regular lectures and work come to an end with the close of Passion Week; the Holy Week itself is entirely devoted to prayer with special study and meditation upon the sacred season. From Palm Sunday until Easter Day Prime is said at 7.30. This is followed by a celebration of the Holy Communion in the parish church at 7.45. Then comes breakfast. Mattins is said in church at 10. At 12 there is a lecture on the Atonement. The Holy Week services

[1] The Quiet Day was instituted in 1893. Till then its place had been taken by a course of addresses given on the first three days of Ember Week by an outside Praelector, and the observance of a rule of silence after supper on each day of the week (instituted in 1876).

THE JEWELLED CHALICE

'THE BISHOP KING CHALICE'

in 1929—and there are very few alterations in most years, were as follows:

Monday–Thursday :

7.30 a.m. Prime in Chapel.
7.45 „ Holy Eucharist in Church.
10 „ Mattins in Church.
12 noon. Lecture on the Atonement in the Lecture Room.
1.5 p.m. Sext in Chapel.
Silence is observed between 10 a.m. and Sext.
4.30 „ In Chapel, None.
6.30 „ In Church, Evensong, to which most of the Village come. Special course of Sermons and 'The Story of the Cross' is sung.
7.30 „ In Chapel, Compline.

Good Friday :

8 a.m. In Chapel, Prime.
8.15 „ In Chapel, The Reproaches.
9.45 „ In Church, Mattins, Litany, Ante-Communion.
12–3 p.m. Three Hours' Service in Church.
6.30 „ Evensong in Church.
9 „ In Chapel, Compline.

Easter Eve :

7.30 a.m. In Chapel, Prime.
8 „ In Church, Mattins and Ante-Communion.
6.30 p.m. In Church, Evensong.
9.15 „ In Chapel, Compline.
(No midnight Service.)

The Compline of Easter Day is followed by a solemn *Te Deum*, and the 'Hallelujah Chorus' is played upon the organ. On Easter Monday the College disperses home to the four corners of the country. All this detailed list of services may, to the reader, sound merely wearisome, but that in reality is far from the truth. It is indeed a very great week; such a Holy Week as Cuddesdon men often long for in after years, but which very few of them ever get the privilege of spending again: a week when all other work has been put away, and there are no other duties to distract and fill up the time, but one is free to read and listen and meditate,

following day by day the steps of the Saviour as He finishes the great work, entering more deeply into the meaning of all, examining one's own life anew with a fresh insight in the light of the Cross, realizing more the awful sternness of the divine holiness and the infinite depth of the divine love, and growing in penitence and self-dedication. It involves a very great effort, but any one who has given his best to a Holy Week at Cuddesdon will remember the time as a great landmark in the history of his conversion and growth in Christ. Those who watch the College life are thankful to see each year how this sacred season lifts men up to a higher level and supports them there. It is very rarely that a man does not rise to the occasion and receive an abundant reward.

As the student draws nearer to the close of his stay in the College, his thoughts naturally become more centred on the great event before him—his ordination. As soon as he has passed his Bishop's examination—which is generally about three weeks before the time of the ordination—and has some free time, he is recommended to the reading of books and the use of devotions appropriate to the time just before ordination. The more immediate preparation for his ordination used to begin with a retreat, which was always held from the Tuesday evening to the Friday morning in the week before Ember Week. This was discontinued after the war, but revived in 1929, from the Monday night to Thursday morning in Ember Week; and the Priest ordinands return to take part. The services are held in the Bishop's chapel. The Priest ordinands sleep and have meals at the palace as the Bishop's guests. A retreat for ordinands was held for the first time in the December of 1876. It was taken by the Rev. Father Congreve, and was found to be 'so blessed in its results' that it was decided to hold one always before ordinations. Besides the guidance of the addresses and the freedom for prayer and meditation, a quiet time such as this offers a much-needed opportunity of finally testing the conviction of a divine call, reviewing the past life (in preparation, it may be, for a first confession), and of consulting a priest of long experience on any

CHALICE PRESENTED BY A MEMBER OF THE COLLEGE AS A THANK-OFFERING FOR SAFE RETURN FROM THE WAR

difficulties which may still remain in the mind at the end of the College course. As soon as it is known who is to be ordained, the Ember list of names of ordinands is sent to all former officers of the College, to all old students of the past ten years, and all others who desire to have it. So, braced by the retreat and cheered by the knowledge of the united body of intercession daily offered on his behalf, the student says good-bye to the College and goes forth to his ordination and his life's work. But the tie which binds him to Cuddesdon is deepened rather than broken when he leaves the walls of the College. He will come back for a few days in the following year for the retreat before his ordination as priest. Then there are two occasions on which he is specially invited to visit his old College again—at the Annual Festival of the College on the Tuesday after Trinity Sunday, and at one of the Annual Priests' Retreats for Old Students held in October.[1] He will know also that he will be welcomed at any other time when he can come: and as long at any rate as any of those who were officers at the College in his time remain, he will know that he has in them friends to whom he can always look for help and advice and encouragement in any trouble or difficulty. And it is to be hoped that he will bear with him wherever he goes, not only the thankful remembrance of a very happy and blessed year in his life, but the seal which Cuddesdon has tried to set upon him of a holy, humble, zealous priestly heart.

[1] A retreat used to begin on the evening of the festival day. But this arrangement was found to be so inconvenient for the College, that since 1878 the date has been fixed in October. For some years there was a Special Retreat of the Oxford Tutors' Association. There are now at least three retreats, at the end of September and early in October.

CHAPTER III

CUDDESDON AND THE WORK OF THE CHURCH IN THE COLONIAL AND FOREIGN MISSION FIELD

BISHOP WILBERFORCE intended his institution to provide for the 'better training of those who shall be called into the ministry of the Church *in this land*'.[1] Cuddesdon was not meant to be a missionary training College. But from the first, in this as in other things, the College has aimed at reflecting the ideal of the Church, and of necessity, therefore, the missionary vocation has been very prominently set before the minds of all who have come under its influence. Edward Willis recognized and did justice to this fact, when he chose for the subjects of his frescoes in the antechapel, S. Peter as representing the priesthood, S. Stephen the diaconate, and S. Paul the missionary vocation. It was a colonial Bishop (Bishop Selwyn, of New Zealand) who preached the sermon on the opening day of the College. The Bishop of Natal (Colenso, whom a French writer described as posing as an eccentric, but whose eccentricities are now perhaps less harshly condemned) was also present at the same time. Two years later (1856) Bishop Chapman, of Colombo, was the preacher at the annual festival. In looking over the lists of guests who attended the festivals, we can see that it was Bishop Wilberforce's delight on these occasions to bring together representatives of the Church's work abroad and impress upon his students the world-wide responsibilities of the Church for whose ministry they were being trained. The College from the first in its teaching and its practice has followed its founder in this respect. It can hardly have been possible for any Cuddesdon student to have passed out of the College without realizing that, although his immediate training was designed with a view to the work of the Church at home, yet, like every

[1] These words are from the prayer which the Bishop offered at laying of the foundation-stone of the College.

minister of the Church, he was bound to face the question: 'Is my vocation to the home work or temporarily or as a life's work to the colonial or foreign mission field?' There have been occasionally great revivals of this missionary interest by the sermons of leading missionary workers at the festivals, such as in 1864 the Rev. R. Milman (afterwards Bishop of Calcutta), 1865 Dr. Kay, Principal of Bishop's College, Calcutta, 1876 Bishop Macrorie, of Maritzburg, 1897 Bishop Johnson of Calcutta, and the memorable occasions of 1880, when Edward Willis spoke and preached on behalf of his future work in India, and of 1888, when Bishop Smythies preached at what might well be called the 'missionary festival', and the discussion of the preceding evening was on the subject of 'the responsibilities of the clergy in respect of the expansion of the Church in foreign lands'. Amongst the visitors at this festival of 1888 were also the Bishops of Capetown, Colombo, Brisbane, and Bishop Mitchinson, formerly of Barbadoes. Amongst the resident students at that time who afterwards went to work abroad were Basil Herbert Kingsley (Harrismith, South Africa, 1894–6), John Parnell Griffin (Capetown diocese), Alfred Cooke Kettle (Qu'Appelle diocese, Canada, 1896; Principal of the Theological College, Umtata, Kaffraria, South Africa, 1898: died 1901), Henry Dalrymple Knatchbull (Queensland, Australia, 1896), and (possibly) Brett Guyer (Claremont, Cape Colony, 1899). But besides these great occasions there has been also the quieter yet even more fruitful influence of the continuous stimulus supplied in the ordinary College course. The archives of the College show that from the year of its foundation hardly a term has passed in which the students have not had their interest in some part of the mission field aroused by hearing from the mouth of one of its workers some account of its doings, its sufferings, and its needs. Very many of those who have devoted themselves to missionary work would doubtless say that the first conscious impulse to their vocation came from one of these addresses.

Naturally the greatest proof of the reality of this interest is to be seen in its most practical expression, the offer of personal

service, to which a good proportion[1] of those whose names stand on the College Register have heard and answered the call. But those also who have not been called to take part themselves in the actual work abroad have had an opportunity of showing their sympathy and joining in the work by united almsgiving and prayer through the two College Missionary Associations, the *Cuddesdon Missionary Exhibition Fund*, and the *Cuddesdon Association in Prayer for Foreign Missions*. The *Missionary Exhibition Fund* was opened at the festival of 1860. Its objects are announced in the College *Record* as follows:

1. To bind together the old members of the College in some common Church work.

2. To assist in a work cognate to that of the College by promoting the specific training of young men as missionaries for our colonial and other foreign work.

3. To excite and keep up among its members an interest in missionary work.

Annual subscriptions of 5*s*. and upwards are invited from old Cuddesdon men. At first the money was applied to the support of a student at S. Augustine's, Canterbury. Afterwards, as the fund grew, it was able to support more than one student. In the first sixteen years of its existence it raised £593 15*s*. 8*d*., with which it supported entirely four students at S. Augustine's and six partially at Warminster College. At the present time the fund amounts to a little over £108 per annum. The first treasurer of the fund was the oldest student of the College, the Rev. C. Porter, who held the office until 1881. Various old students, the Revs. R. L. Ottley, J. Watkin Williams, H. Barnett, W. Chetwynd Atkinson, carried on the office until 1891, since which time the work has always been done by the Staff of the College. Up to 1903 inclusive the fund had collected altogether £2,774 10*s*. 10*d*., and wholly or partially[2] supported thirty missionary students during their time of special training. It has been affiliated to the

[1] 13 per cent. are now serving overseas. Many others, now at home, have previously worked overseas.

[2] It is not possible in many cases to say whether the sum voted covered the whole or only part of the student's expenses.

Oxford Diocesan Missionary Candidates' Association, founded in 1866, which itself owes its existence mainly to the second student at Cuddesdon, the Rev. E. Sturges, late Rector of Wokingham.

Along with the opportunity of united almsgiving afforded by the Missionary Exhibition Fund, there is provided the opportunity of united prayer by the *Cuddesdon Association in Prayer for Foreign Missions*. This Association was started on the occasion of a visit from Dr. Mylne, Bishop of Bombay, on May 23rd, 1876. The address which he then gave made a deep impression on the officers and students who heard him. It was in all probability one of the things which turned Willis' thoughts especially towards work in India. The most important immediate outcome was the formation of this Association of Prayer. A Litany of Intercession for Foreign Missions was said in the chapel after Bishop Mylne's address, and it was agreed that there should be a special intercession for missions on every Tuesday evening after Compline. The Rev. E. F. Willis, the Vice-Principal, drew up the *Cuddesdon Manual of Intercession for Missions*, which is still in use in the College, and has been adopted very largely as an office book by missionary associations throughout the country. All old students were invited to join the Association in saying the Litany of Intercession once a week, on Tuesday evening if possible. In 1880, when the Oxford Mission to Calcutta was started, a proposal was made to form a 'Cuddesdon Indian Mission Association', for the purpose of daily prayer on behalf of this mission. It was felt, however, that the two associations would cover too much of the same ground to remain separate, and at the festival of 1880, after some discussion, the question was referred to a committee, which decided to issue a circular which reconstituted the Association and connected it with the Oxford Missionary Association.

The meetings on the Monday before Advent in each year were continued, with the exception of one or two years, until 1895. At the meeting of the year 1881 the Ely Association in Prayer for Foreign Missions was affiliated to the Cuddesdon Associa-

tion at the suggestion of the Rev. W. B. Trevelyan, the Vice-Principal of Ely Theological College.

We turn now to the work which members of the College have done by personal service in the Colonies and the mission field itself. One mission in the work of which the College, through its old members, has had the privilege of taking a very great share, is the Oxford Mission to Calcutta. The leading idea of this mission, that of a missionary brotherhood based upon a community life, took shape perhaps in the mind of Edward Willis, from some words of Bishop Mylne in his address to the College on May 23rd, 1876. After a stirring appeal to Churchmen to recognize more fully Christian England's duty to heathen India, the Bishop went on to sketch a plan of a missionary community on the lines of the Oratorian motto, 'Entre qui peut, sort qui veut'. He in turn had derived the idea from his predecessor, Bishop Douglas, who had suggested it in a charge to his diocese a few years before. The claims of India were being especially pressed on the College at this time. On December 18th, 1876, the Rev. Valpy French spoke on mission work amongst Indian Mahometans. On March 8th, 1877, Father Goreh preached and lectured, giving an account of his own conversion to Christianity from Hinduism. In the College *Record* for 1877 there is a significant sentence, 'Why should there not be some day a Cuddesdon Mission to India?' In 1879 for the usual discussion on the night before the festival there was substituted an address by the Rev. S. W. O'Neill, of the Society of S. John the Evangelist, Cowley, upon the Church's work in India. It was announced at this festival that the Vice-Principal intended to devote himself to the work of Indian Missions. The appeal which Bishop Johnson of Calcutta made in 1879 to Oxford men, asking them to undertake a mission to the University students at Calcutta after the pattern of their Cambridge brethren at Delhi, seems to have brought an immediate response from two Oxford and Cuddesdon men, the Rev. Edward Willis, Vice-Principal of Cuddesdon, and the Rev. Ernest Faulkner Brown. The following brief notice appeared in the *Cuddesdon Record* for 1880:

THE OXFORD MISSION TO CALCUTTA

So far as it goes at present, this might not unreasonably be called the Oxford and Cuddesdon Mission to Calcutta. The two members of the Mission who propose (D.V.) to sail for India in October next to make the first beginning of the work are both Cuddesdon as well as Oxford men. It would be a great relief to these if two, or even one other Cuddesdon man could be found ready to sail with them in October. The community life, which is to be adopted by the Mission, can hardly be carried on by only two; the maintaining of the daily celebration will be also a difficulty with so small a body. It is hardly possible to overrate the importance and urgency of the present crisis in India. The native mind is being stirred to its very depths by a variety of causes. Opportunities are now presenting themselves for turning the current of thought into the direction of Christianity, such as, if now lost, may never occur again. But there is an urgent need of men, men well read in theological science, of firm faith, and with really Catholic sympathies; just such men, in fact, as Cuddesdon has the credit of training. Short, however, of offering themselves personally for the work, Cuddesdon men may help the Mission greatly by their intercessions. (Then follows the suggestion to form a Cuddesdon Indian Missionary Association. See above, p. 65.)

This appeal for further help was quickly answered by another Cuddesdon man, the Rev. W. B. Hornby (afterwards first Bishop of Nyasaland), Mr. Brown's fellow curate at S. Margaret's, Anfield, Liverpool; and by a friend of Mr. Willis, the Rev. Marsham Frederick Argles, Fellow of S. John's College, Oxford, and Principal of S. Stephen's House, who had been so much at Cuddesdon as almost to reckon as a member of the College. In 1885 they were joined by another Cuddesdon man, the Rev. C. H. Walker. The following is a list up to date of those members of the Oxford Mission who have been trained at Cuddesdon:

Name.	*Joined the Mission.*	*Left.*
E. F. Willis	1880	1883
E. F. Brown	1880	Still on the staff
W. B. Hornby	1880	1883
C. H. Walker	1885	died 1915
M. F. Bell	1888	1888
J. L. Peach	1888	1896

Name.	*Joined the Mission.*	*Left.*
W. P. G. Field	1889	1892
F. W. Douglass	1892	Still on the staff
E. L. Strong	1894	,, ,,
J. R. Cooke	1896	,, ,,
J. L. Fawsett	1907	,, ,,
C. G. Pearson	1912	1922
N. S. Talbot	1914	1914
E. F. Walker	1919	1920
W. Elphick	1919	1929
C. J. Grimes	1919	1919
R. A. Drake-Brockman	1924	Still on the staff
A. C. B. Molony	1924	1929
J. Wood	1924	Still on the staff
E. H. B. Coulcher	1928	,, ,,
G. W. Hawker	1929	,, ,,

Out of the total of priests who have worked in this Mission, twenty-one have been Cuddesdon men. In addition to this, Dr. Gore, when he resigned the office of Vice-Principal in 1883, went out to the help of the Mission at a time of great strain and spent the first nine months of 1884 with the brotherhood at Calcutta. Mr. Peach went with him also as a temporary visitor. 'Their arrival', wrote one of the Mission staff, 'was like the relief of a garrison.' 'Mr. Gore's presence for the first nine months of the year was an enormous help and encouragement', says the historian of the Oxford Mission to Calcutta.[1] In the beginning of 1890 Mr. Gore paid a second but shorter visit to the Mission at another time of anxiety, when its superior, Mr. Townsend, had just seceded to the Roman Church, an action which was sure to bring undeserved suspicion upon the Mission, and when a new superior, Mr. Whitehead, was just entering upon his office. When we hear of those distinguishing marks which are the glory of the Oxford Mission to Calcutta, the spirit of brotherhood among its members, and the wider sense of brotherhood which makes the natives of India learn to value their sympathy, the spirit of

[1] G. Longridge, *The Oxford Mission to Calcutta*, p. 22. See revised edition, p. 12.

prayerfulness, their patient and persevering unrewarded laboriousness, the simplicity and self-denial of their lives, the breadth of their work, aiming, as it does, at the highest and the lowest intellects, University students and Sunderban peasants, witnessing to the truth that the gospel to all alike is one and the same gospel, within the reach of all, and able to satisfy the needs of all—remembering these things we may indeed be thankful that Cuddesdon has had a great share in the building up of characters able, in such a spirit, to carry on such a work. It will be noticed, on looking at the list of Cuddesdon men on its staff, that of late years the claim of this Mission upon the College has hardly had its due share of consideration from our old students. No doubt many other causes have helped to bring about this comparative failure of supply—notably (since 1899) the great needs of the South African Church. But it is to be hoped that the close bond between Cuddesdon and Calcutta will never be broken or even loosened; and this can only be avoided by preserving the link of personal connexion between them.

There is another corner of the mission field which stands in a specially close connexion with Cuddesdon—the Universities Mission to Central Africa. Indeed, in some respects Central Africa may be said to have a greater claim to our interest than even the Oxford Mission to Calcutta. Its connexion with the College dates from an earlier time. The Mission itself was founded in 1859. Mention was made of it by the Dean of Ely at the College festival in that year. At the festival of 1860 Archdeacon Mackenzie, the Bishop-elect of the newly founded Mission, was present, and 'spoke, as usual, most effectively, claiming a double interest in the College, both as an expectant of recruits from its ranks for his enterprise, and as a student of a model which he might some day hope to copy on the banks of the Zambesi. . . . He was most warmly received by the company.'[1] It was on the evening before this speech that the College had agreed to start the Missionary Exhibition Fund.

[1] *The Guardian*, June 6th, 1860.

Archdeacon Mackenzie's expectation of recruits from Cuddesdon was not realized until 1875, when the Rev. E. S. L. Randolph became the first representative of the College in Central Africa. But the interest thus fixed upon the Mission at the time of its foundation had not been allowed to die down. It had always been assumed that this Mission had an exceptional claim upon the College. Within a year from its foundation two Cuddesdon men volunteered (in 1860) to serve under Bishop Mackenzie, but were refused on medical grounds.[1] With Mr. Randolph was begun the personal link between Cuddesdon and the Central African Mission. He was followed in 1880 by three others: Herbert Wilson, formerly organist in the College, who died in Africa on September 12th, 1882, while still in the Diaconate; Charles Janson, who died earlier in the same year (February 21st, 1882), that saintly soul who has left behind him at Cuddesdon, in his Oxford parish (SS. Philip and James), and in Central Africa the memory of a holy life which is still treasured up in many hearts. The next name to be mentioned is the one which beyond all others has riveted the bond between the College and the Mission. Charles Alan Smythies was called to take charge of the diocese of Zanzibar as its Bishop in 1883. Bishop Smythies had been a student at Cuddesdon from October 1868, to December 1869. After serving the Mission for eleven years as its Bishop, he died at sea on May 7th, 1894. We venture to quote here some words written about him in the College *Record* of 1895, which will bring back to the minds of his friends what he was to them both at the College and afterwards.

When he came to the College in October, 1868, he was rather older than the rest of us. He had taken one or more pupils since the end of his Cambridge career, and he looked decidedly older than most recent graduates. He was never known at Cuddesdon without the beard, which in later days so well became his episcopal dignity; and his tall, commanding form, in spite of a slight stoop of the head and neck, gave him an effective prominence. On the surface it might have seemed to a stranger that the chief result of the elderly manner was to expose Smythies to a current of lively chaff. Certainly at that

[1] *Guardian*, May 29th, 1861. Their names cannot be found out.

time Cuddesdon was not wanting in liveliness. It could not have been while George Swinny was a student, and among those who gave opportunity to his bright and boyish wit the future Bishop must be included. No two men could have been more suited to play off, by contrast and repartee, each other's characteristic points; no two were more united in that depth of character, which, crowned by grace, led them both, the grave and the gay, the celibate and the married, to give their lives to Africa. But it would have been a great mistake to think that Smythies' peculiarity meant nothing more than this. As the eldest of a large double family he had, while quite young, been somewhat fatherly in his home relations, and he became the trusted friend of more than one, younger or weaker than himself, at Cuddesdon. . . .

There is perhaps no more honourable elevation possible for a priest than the charge of the Universities Mission to Central Africa, fixed, as it is now, in the see of Zanzibar; but it is not, and probably will not be in the future, an easy post to fill. It is a work to which the Church is bound to give her best; and as a rule the work has to be offered to some man, whom it seems almost impossible to remove from a great work, and perhaps hardly less possible to convince that he is fit for the new enterprise. In 1883 it was only when for the second time his name had been thought of that Smythies entertained the invitation to succeed Bishop Steere, and even then he only accepted after having urged the nominators to make the offer to Father Puller. There can be no doubt that the call was obeyed with genuine self-distrust, and with a high sense of its greatness; but, when once the matter was settled, there succeeded to this diffidence a deep spiritual trust, issuing in a combination of strength and humility, which has made the episcopate of Bishop Smythies memorable through the whole Anglican Communion. He was fitly consecrated in S. Paul's Cathedral, with its growing beauty of worship and its gathering memories of honoured names; and the preacher was again, as at Winchester in 1869, the Principal under whose charge he had been at Cuddesdon, and who was then known everywhere as Dr. King, Canon of Christ Church. This time the subject was the coming of the heathen to their true Lord, and, as in a memorable reference of Dr. Liddon's to the Central African Mission, our European civilization seemed to be dismissed in shame, as the vision was conceived of the waiting races answering with the kiss of homage to the presentment of their enthroned and risen King. His leadership helped to seal the vocation of many clergy, and his old friendship with the

Sisters of Charity at S. Raphael's, Bristol, and with their warden brought to the Mission their priceless aid. . . .

Each time he came home he expressed his humble thankfulness that he had been spared so long; he dwelt on the signs that warned him of failing vitality—first the trembling of the hands, and then the painful affection which hardly allowed him, on his first arrival amongst us, to put his foot to the ground. Through all, his patience and his dignity never failed, for his faith was firm, and his hope and love were growing. He was never afraid to be bold in his friendliness with Roman Catholic missionaries in Africa, for he never doubted for a moment the Catholicity of the Church of England; and in the same way he reckoned amongst his friends and helpers at home some from whom he differed on matters very near his heart, such as the Archbishop of Dublin. Africa was always first to him; there he wished to work and to die; but he never doubted or forgot that he was a Bishop of the Universal Church, and that whatever tended to the welfare of the Church of England or the reunion of Christendom had a claim upon his thoughts and service. His days in England were freely spent for his Mission, but he found time to go into retreat, to see old friends who sought his help in their need, to take part in the work of the English Church Union, to give his fearless support to all that he believed to be for the honour of our Lord and the good of His Church.

Cuddesdon has its share in the spots of African soil made sacred by the graves of Charles Riddell, George Swinny, Charles Janson, and Herbert Wilson, as well as in the 'vast and wandering grave' which received the Bishop himself. It is among the many blessings that go to make up the indescribable spirit of Cuddesdon, that she possesses the gratitude and the prayers of Charles Alan Smythies, fourth Bishop of the Universities Mission, first Bishop of Zanzibar.—V. S. S. C.

Bishop Smythies immediately drew after him a great reinforcement to the ranks of his Mission. Amongst them were three Cuddesdon men, who joined it in 1884. In 1888 Bishop Smythies was in England, and paid a visit to the College on the memorable festival of that year. In 1892 the Rev. W. B. Hornby, who had already served the Oxford Mission to Calcutta, was consecrated on December 21st first Bishop of the newly formed diocese of Nyasaland, only, however, to come back home again invalided after eight months' work in his diocese. The Rev. T. H. Birley

was consecrated to the see of Zanzibar June 11th, 1925. The following is a full list of the Cuddesdon men who have worked, or are working, in the Universities Mission to Central Africa:

E. S. L. Randolph	joined 1875, resigned 1879
W. C. Porter	,, 1880, died Nov. 15, 1909.
H. A. B. Wilson	,, 1880 ,, Sept. 12, 1882.
C. A. Janson	,, 1880 ,, Feb. 21, 1882.
C. A. Smythies, Bp.	,, 1883 ,, May 7, 1894.
C. S. B. Riddell	,, 1884 ,, June 11, 1886.
G. H. Swinny	,, 1884 ,, Feb. 13, 1887.
E. B. L. Smith	,, 1884, retired 1909.
H. G. Maxwell	,, 1888, invalided home Nov. 1888.
R. F. Acland Hood	,, 1891, resigned 1896.
W. B. Hornby, Bp.	,, 1892, invalided home 1894.
E. S. Palmer	,, 1893, resigned 1903.
M. Mackay	,, 1900, still working there.
T. H. Birley, Bp.	,, 1908, Bp of Zanzibar 1925.
A. B. Hellier	,, 1908, still working there.
N. E. Smith	,, 1909 (England 1912–13), left for Ontario 1915.
J. F. C. Fixsen	,, 1910, died Dec. 25, 1915.
C. Hallett	,, 1911, still working there.
O. Dyson	,, 1914 ,, ,, ,,
E. H. Essex	,, 1914, to England 1920.
F. M. Trefusis	,, 1914 ,, 1924.
E. S. Palmer	,, 1916, still working there.
H. R. Willimott	,, 1920, to England 1925.
C. G. Ruck	,, 1920, still working there.
G. Broomfield	,, 1921 ,, ,, ,,
B. Higgins	,, 1924 ,, ,, ,,
H. Milner	,, 1927, to England 1930.
G. W. Erle-Drax	,, 1927, still working there.
F. L. Sheppard	,, 1927 ,, ,, ,,
H. G. Benson	,, 1927 ,, ,, ,,
P. D. Fox	,, 1929, for one year.

Altogether thirty-one members of the College have served in this Mission. But when we look at the list and count the roll of those who have laid down their lives in this work (besides those

who have been sent home with shattered constitutions), and when we remember how much they learnt at Cuddesdon of the spirit of self-sacrifice so gloriously consummated in their deaths, we realize how sacred and deep-rooted are the associations which bind together Cuddesdon and the Universities Mission to Central Africa. As we mourn together over our common loss and thank God together for the great victory they have won, we feel of each of them what Bishop Smythies wrote of one, that 'his death . . . adds strength to the chain which links the Dark Continent to the hearts of Cuddesdon men'.

There is still another venture in the Church's work abroad, belonging to the colonial rather than the mission field, in which Cuddesdon has been deeply interested, but which actually proved too premature for success. This was the enterprise for establishing a daughter Theological College at Bloemfontein. In 1870 a former Vice-Principal, the Rev. Allan B. Webb, was consecrated Bishop of Bloemfontein. A home-born ministry of sons of the soil, both of European and native descent, was felt by him as being one of the chief wants of his vast and under-staffed diocese. He hoped that such a ministry might be more easily supplied if the means of training were available within the country itself. And his thoughts naturally turned to Cuddesdon as the model on the lines of which he might look forward to work. In 1874 the Rev. B. J. Puller, the Chaplain at Cuddesdon, took up the matter with the keenest interest, and began to collect subscriptions, himself subscribing £500; he also brought the question forward at the festival of that year, when a committee was formed and a scheme drawn up for carrying out the proposed plan.

Through the funds obtained by these efforts the work was started at Bloemfontein in 1876, with the Bishop as warden, and two Cuddesdon men, the Rev. R. K. Champernowne and the Rev. F. R. T. Balfour, as chaplain and bursar. A building was rented until the College, to which the name of S. Cyprian's Theological College was given, was ready and started on its career with two students. After various necessary alterations and additions had been made to the premises which had been

purchased, the College was formally inaugurated by the Bishop in 1877, the offertories at the Cuddesdon festival of the same year being given to the institution. In the autumn the Rev. C. O. Miles, an old Cuddesdon student, sailed for South Africa to take up the work of theological tutor.

After a period of comparative prosperity a time of most severe depression for the country and Church ensued. The Basutoland and Transvaal wars, which touched the diocese so closely, had been a great drain upon South Africa, while the latter conflict and all that led up to and followed the catastrophe of Majuba Hill in 1881 had called forth bitter feelings of racial hatred and a widespread insecurity. Changes were beginning to take place in Kimberley, which seriously affected its wealth for some time. In addition to these troubles a time of serious drought was setting in, and property became heavily depreciated to an extent which only young countries can experience and recover from at all. In 1883 also, Bishop Webb was translated to Grahamstown. With all this unsettlement it was found that the cost of living and the expensive charges of travelling by post-cart over long distances which separated centres without railways, prevented the College from being of service to other parts of the province. For some time the annual expenditure had been in excess of the income, and the College was finally closed, arrangements being made at S. Andrew's College for such students as might present themselves. The College was instrumental in training several clergymen, who have since done good service in the Church. The instruction of native readers was carried on side by side with that of the training of clergy until the middle of 1881. A considerable library of books was collected by the Rev. C. O. Miles, which now forms part of the Diocesan library. A provincial theological hostel has now been established in Grahamstown at S. Paul's House, and the beginning of what may be an important work on special lines for the theological and spiritual preparation of candidates for Holy Orders has been made also at S. Augustine's, in the Bloemfontein diocese, by the Society of the Sacred Mission. Bishop Webb wrote: 'Through

circumstances which could not have been foreseen, we failed in carrying the scheme through, though at one time it promised so well. . . . But the plan thus generously promoted by Cuddesdon has helped forward the Church ideal, and we need not doubt that under more favourable conditions there may be still good success.'

The mention of the theological hostel at Grahamstown recalls the name of a previous chaplain of Cuddesdon, the Rev. E. C. West, who offered himself in 1903 for work in the diocese of Grahamstown, and was at first asked by Bishop Cornish to assist in the work of this hostel. Shortly before his departure from England, however, a change was made in the plans of the diocese, and he was sent to take up the work of training for the ministry the elders of the 'Ethiopian' congregations who have lately come over from Wesleyanism to the Anglican Church. In this most important work it is most gratifying to think that Cuddesdon has had a large share through the labours, first, of Father Puller, who took over the training of the Ethiopian elders when they expressed the desire to join the Church, and of Mr. Courtenay West, who was in England for 10 years as Candidate's Secretary S.P.G. and is now Principal of S. Boniface College, Warminster. This link was continued by the Rev. A. Sargent, who went there as Sub-Warden from being Chaplain at Cuddesdon.

It may be of interest to close this chapter with some account of the way in which the question of foreign and colonial work has been before the minds of our students. The 'atmosphere' in which they find themselves as regards mission work is very much that which we have tried to describe at the opening of this chapter. The College aims at 'reflecting the mind of the Church' in regard to the missionary vocation. Once or twice a term speakers from some branch of the colonial or missionary field come to describe their work and its needs, to enlist our sympathies, to ask for our intercessions, and to plead for personal help. In this way the needs of many parts of the Church's work are brought before us; we are helped to save ourselves from narrow parochialism or Little Englanderism in our pastoral ideals. Many, perhaps, of those who have gone or may one day

go to work abroad can date their first or clearest sense of a call from one of these gatherings. The Annual Day of Intercessions for the work of Foreign Missions, on or near the festival of S. Andrew, is observed with a chain of continuous prayer. In the intercessions at the daily Eucharist or in private prayer the subject of missions has regular place. Lastly, twice in every week, after Compline in the chapel, there is a service of intercession for missions. On Tuesday nights the intercession is for general missionary work, taken from the *Cuddesdon Manual of Intercession for Missions*, with special prayers for the Oxford Mission to Calcutta, the Cambridge Mission to Delhi, and other University Missions in India, for all 'Colonial and Missionary Bishops, Priests, Deacons, and Catechists', with special mention of all Cuddesdon men, and for all departed missionaries, again with mention of the names of members of the College. On Thursday nights the Intercession Service of the Universities Mission to Central Africa is read by one of the students, with an additional prayer for those who have laid down their lives in its work.

In the Lecture Room there is a large map of the world on which is the name of every student serving overseas, written on a little flag pinned to the place of work.

For lists of those serving in the mission field see the Records published regularly.

CHAPTER IV

THE COLLEGE OFFICE BOOKS

BESIDES the Book of Common Prayer of the Church according to the Use of the Church of England, the following office books have been or are being used in the College chapel:

1. The Cuddesdon College Office Book, entitled 'Prayers in Use at Cuddesdon College'.
2. The Cuddesdon Manual of Intercession for Missions.
3. Office of Prayers for the Central African Mission.
4. Litanies for Embertide Devotions.
5. An Office of Preparation for Holy Communion.

The College Office Book was originally compiled by the first Vice-Principal, the Rev. H. P. Liddon. The first edition was published in 1856, under the title *Hours of Prayer for Daily Use throughout the Year*. It contained the offices for Prime, Terce, Sext, None, and Compline, taken in the main from the Latin Breviary, with necessary alterations and omissions, and with several additional prayers; the hymn for Embertide, written for the use of the College by Mr. Keble at Mr. Liddon's request (*Hymns Ancient and Modern*, 581, 'Lord of life, Prophetic Spirit'); collects suggested for daily use for a week, taken from the Book of Common Prayer; and three prayers—for a diocesan college, for the inward life of Christ, for purity of soul. In the first attack on the College in 1858, objection was made, amongst other things, to this Office Book on the ground that it was 'concocted from the seven Canonical Hours of the Romish Church'. To this charge the Principal replied, in his letter to the Bishop (February 2nd, 1858): 'Besides the ordinary services of the Church, short services are provided in the chapel for those who wish before their ordination for other facilities for united prayer. At these social services passages of Holy Scriptures are read from the Authorized Version; psalms from the Prayer Book are used, and prayers from the same source, as well as some few drawn

from the same quarters as those from which the Prayer Book was compiled: the rule of their selection being most strictly their entire agreement with our Reformed Church'. He adds in a footnote: 'It has been ascertained on a more careful examination that the Book of Devotions . . . consists (with the exception of a few collects) of extracts from the Bible and Prayer Book, of prayers taken from Bishop Cosin, and some few from original sources. It is confidently affirmed that the keenest eye can detect no trace of Romish error in them as they stand'. In the Report of the Commission appointed by the Bishop, the Archdeacons say: 'We have examined the prayers and hymns and think them not only unexceptionable, but highly valuable. The book . . . has, however, been cast in a form which bears an unfortunate resemblance to the Breviary of the Church of Rome; and we think it would be much improved if the compilers would abandon the title of Antiphon, and the obsolete designation of the Hours, rearrange the order and number of the services, and remodel the whole book.'

In response to this finding of the Archdeacons the Office Book underwent certain changes, and a second edition was reprinted in 1858. Three services only were included in the book—a Morning Service (based on the Prime of the earlier book), Midday Service (Sext), Evening Service (Compline). The old names for these services were omitted. The Antiphon was called 'the Text'. Three tables of passages from the Bible to serve for a three months' course of meditation were added; and another new feature was the addition of a 'Litany of the Holy Ghost to be used by Candidates for Holy Orders, compiled from the Bible and Prayer Book'. With the exception of these additions, the alterations in this Office Book were absolutely immaterial. This edition was reprinted in 1865. At some time after the death of Bishop Wilberforce (1873), and before the issue of the third edition in 1880, two further prayers for use at Sext were added on a leaflet pasted inside the cover, viz. a prayer for former officers and a prayer for the departed founder. In 1880 a third and enlarged edition appeared, which was described as being

'in fact the first book, but more conveniently arranged, and with a few alterations and additions, which, it is believed, will make it more generally useful'.

The principal differences between this edition and the first are as follows. The short lessons at Terce, Sext, and None, and the Antiphons for all services, were placed all together at the end of the offices instead of being printed each in the body of the office to which it belonged. In Prime, amongst other alterations, the number of versicles before the General Confession was lessened, the Lection 'from Holy Scripture or elsewhere' on the 'life or death of some servant of God' was omitted, and a prayer for the College was added. In Terce the prayer commemorating our Lord being led forth to be crucified was altered to its present form. In Sext the prayers for former officers of the College and for the founder of the College were inserted before the prayer for the parish. A prayer 'for a Church School or House of Mercy', which appeared in the first edition, was omitted. At None, for the prayer, 'O Lord God most holy, O Lord most mighty' (from the burial office), was substituted the present prayer, 'O Lord Jesus Christ, Son of the Living God'. At Compline the Lord's Prayer was placed *after* instead of *before* the Confession and Absolution: the Short Lesson was altered in position to follow immediately after the Antiphon and before the hymn; the ordinary proper Compline prayers, 'Visit, we beseech Thee', and 'Lighten our darkness', were placed after the Collect for the day, and the three prayers, 'For a Diocesan College', 'For the inward life of Jesus Christ', and 'For Purity of Soul', which constituted a kind of appendix to the first book, were inserted among the prayers at Compline. All these changes in the office for Compline had been already made in the second edition of 1858. Quite new features in this third edition were the insertion of an appendix containing 'Occasional Prayers' (for a Retreat, a Mission, the Church, the Unity of Christendom, for a Right Belief concerning the Holy Eucharist, for Ember Seasons, for the Use of Theological Students, and an Office of Thanksgiving after Communion) and another

appendix containing the Prayer Book collects for the holy days throughout the year. A new impression has just been published.

The prayers in the Office Book are drawn mainly from various Latin Breviaries of the Western Church. Such are, in Prime, the first prayer after the collect for the day, beginning 'O Everlasting Jesus' (the middle part of this prayer is found in the Sarum Prime for festivals; the introduction seems to have been added in our Office Book to make the parallel with the corresponding prayers in Terce, Sext, None, Compline), and the other prayers ('O Lord, our Heavenly Father', 'O Almighty Lord and Everlasting God', 'Assist us mercifully', 'Almighty and Everlasting God, Who dost save to the uttermost'), and the Benediction. The prayer 'Let Thy merciful ears, O Lord', is from a modern original source (? Liddon). The prayer for the College was added in 1880 in the third edition of the Office Book (? by Willis).

The prayer at Terce, 'O Lord Jesu Christ, Son of the Living God, Who at the third hour was led forth to the pain of the Cross' (? written by Willis), was substituted in 1880 for the prayer 'Visit us, we beseech Thee, O Lord', in the 1856 book, which was taken (with alterations) from Bishop Cosin's Devotions ('Prayers for the Third Hour': see *Library of Anglo-Catholic Theology*, Bishop Cosin's works, vol. ii, p. 179). Then follow the collect for Whit-Sunday, the prayer 'Almighty and Everlasting God, Who hast vouchsafed to regenerate us' (from the Confirmation Order in the Book of Common Prayer), the collect for the sixth Sunday after Trinity, the second collect for Good Friday, the prayer 'O God, Who in a wonderful Sacrament' (the special collect for Corpus Christi Festival in the Western Breviaries), two prayers 'For a Diocesan College', beginning 'O Thou good Shepherd, Who didst lay down Thy life for Thy sheep', and 'O God, who makest Thine angels spirits, and Thy ministers a flame of fire', and a final collect for peace and unity preceded by versicles (from 'modern original sources': the first two by ? Liddon; the last one of three prayers circulated in 1845 by Keble, Pusey, and Marriott: see *Pusey's Life*, ii. 135).

The prayers at Sext (after the collect for the day) begin with Bishop Cosin's prayer, 'O most gracious Lord Jesus' (see Bishop Cosin, 'Prayers for the Sixth Hour', *loc. cit.*, p. 189; the prayer is slightly altered in our Office Book), followed by prayers for the Bishop of the diocese (from the Roman Missal: collect for the Anniversary of the consecration of a Bishop), the clergy and people of the diocese (adapted from the prayer for the clergy and people in Morning and Evening Prayer of the Book of Common Prayer), four prayers for the College, from 'modern original sources' (? Liddon), viz. two for present students ('Vouchsafe, O merciful Jesus, to direct', and 'O Thou true Light, that lightest every man'), one for past students ('Remember, O gracious Lord, for good'), and one for the officers of the College ('And pardon, O Lord, through the virtue of Thy most precious blood'), a prayer for former officers of the College ('We pray Thee also to bless all those whom Thou hast called from bearing office or teaching in this College': ? by Willis), a prayer for the Founder ('We commend unto Thy mercy': from the 1549 Communion Office), a prayer for the parish ('and all parishes in which members of this College are working'), written by Dean Butler for parochial use at Wantage ('Almighty and Everlasting God, Who dost govern all things in heaven and earth'), and a final prayer for the conversion of sinners (one of the three prayers by Keble, Pusey, and Marriott: see above).

In None the first prayer, 'Hear us, O merciful Lord Jesus, and remember now the hour in which Thou didst commend Thy Blessed Spirit', is adapted from Bishop Cosin ('Prayers for the Ninth Hour', *loc. cit.*, p. 198). The second prayer, 'O Lord Jesus Christ, Son of the Living God, we pray Thee to set Thy Passion, Cross, and Death between Thy judgment and our souls', was inserted in 1880 (? by Willis). The third, 'O gracious Lord Jesus, Who didst vouchsafe to die upon the cross for us', and fourth, 'Vouchsafe, we beseech Thee, O Lord, to strengthen and confirm', are from 'modern original sources' (the last by Keble, Pusey, and Marriott: see above, page 101).

In the Compline office the first prayer, 'O Lord Jesus Christ

. . . Who at the hour of Compline didst rest in the sepulchre' (? composed by Willis), first appears in the third edition (1880) of the Office Book. It is based on the model of Bishop Cosin's prayers for Sext and None. The second prayer, 'Visit us, we beseech Thee', is the prayer for Compline in the Roman Breviary. It is followed by the Sarum Compline prayer, 'Lighten our darkness'. The fourth prayer, 'O God, the Maker and Redeemer of all believers', was probably composed by Liddon. It begins with the address of the prayer, 'Fidelium Deus omnium conditor et redemptor', from the office of Vespers for the Departed; the rest is original (cf. 2 Tim. i. 18). The prayer for the peace of the Church, with its preceding psalms and versicles, is taken from the Sarum Breviary. Of the closing prayers, that for the College is from a modern original source (? Liddon); the source of the prayer 'For the inward life of Jesus' ('O merciful Jesus, Who when Thou tookest upon Thee to deliver man') is unknown, and the prayer 'For purity of soul' ('Grant us, we beseech Thee, Almighty God, so to be clothed with righteousness') is from the Gregorian Sacramentary.

Among the occasional prayers are some taken from S. Thomas Aquinas (prayer before or after study, 'Creator ineffabilis'; hymn after Communion, 'Adoro te supplex latens Deitas'; and Gratiarum actio post Communionem, 'Gratias tibi ago, Domine, Sancte Pater'), two from the ordinal of the Eastern Church, and one from the Leonine Sacramentary (translated in Bright's *Ancient Collects*) for use at Ember seasons; one by John Keble 'for a right belief concerning the Holy Eucharist', one from Thomas à Kempis ('Ne sit nobis, Domine Jesu, ad judicium Verbum Tuum'), a second from S. Fulgentius ('Te rogo, Deus meus, ut preveniente et subsequente misericordia Tua') for help in study, and one from Ludolphus 'for conformity to the life of Jesus Christ' ('Domine Jesu Christe, Fili Dei vivi, concede mihi fragili et misero peccatori'). The sources of the other prayers are not mentioned. This Appendix closes with an office of thanksgiving after Communion, which follows the Sarum Use, containing the Canticle, 'O all ye works of the Lord', Psalm cl and

Nunc Dimittis, with Antiphon ('Let us sing the song of the three children'), Lord's Prayer and versicles, the three Sarum prayers ('O God, Who for Thy three servants', 'Lord, burn with the fire of Thy Holy Spirit', and 'Prevent us, O Lord, in all our doings'). The two closing prayers, 'We render Thee thanks, O Lord, Holy Father' (a translation of the prayer of S. Thomas Aquinas, mentioned above) and 'We beseech Thee, O Lord Jesus Christ, that Thy passion may be unto us virtue', are from the office of Thanksgiving in the Roman Missal.

A very few words will suffice to describe the other offices in use in the College chapel. The 'Reproaches', sung on Good Friday morning, are in the ordinary form as given, e.g. in Blunt, the *Annotated Book of Common Prayer*, p. 101 (Rivingtons, 1866). They are expansions of Micah iii. 3, 4, followed by verses from the hymn 'Sing, my tongue, the glorious battle' (*Hymns Ancient and Modern*, 97). The special intercessions for Embertide are two in number. The 'Litany of the Holy Ghost', said publicly in Ember Week, is taken from the College Office Book, into which it was inserted in the second edition of 1858. It was composed for this edition, and was 'compiled from the Bible and the Prayer Book'. In the 1880 edition it was considerably altered, so as to contain invocations of the Holy Ghost, deprecations, obsecrations, and petitions in the regular form and order of a Litany. The prayers in the second part are the collects for Whit-Sunday and for Purity (from the Liturgy), the second collect for Good Friday, and the second Ember-week collect from the Book of Common Prayer. The *Cuddesdon Manual of Intercession for Missions* contains a Litany drawn up in 1876 by the Rev. E. F. Willis, when the 'Cuddesdon Association in Prayer for Foreign Missions' was constituted (published by Bowden, Oxford). It is said in chapel on Tuesday nights after Compline. The prayers following the Litany are: (1) for Missions, by Bishop Milman ('O Great Lord of the harvest'); (2) for Missionary Societies, by Robert Nelson (in place of this we use now the special prayer for the Oxford Mission to Calcutta, 'O Lord Jesus Christ, who didst call Gentiles to Thy light', and

the prayer for Colonial and Missionary Bishops and Clergy, into which are inserted the names of Cuddesdon men abroad); (3) for the Jews, by Bishop Wilson; (4) for the Heathen, by S. Francis Xavier; (5) for Catechumens, from the Liturgy of S. Basil; (6) for the perseverance of the baptized, from the Gelasian Sacramentary. The Manual concludes with an Appendix containing other missionary prayers. The intercession for the Universities Mission, said on Thursday nights after Compline, is taken from the Office of intercession put forth by the Central African Mission (*Form of prayer to be used by those interested in missionary work in Zanzibar*: Vincent, Oxford). The Office of Preparation for Holy Communion (said on Saturday nights after Compline) is taken from the *Treasury of Devotion*. It contains the Office of Preparation according to the Use of Paris (Psalms 27, 84, 130, followed by the Lord's Prayer, versicles, and the prayer 'Most gracious God, incline Thy merciful ear to our prayers') with a prayer of S. Thomas Aquinas (taken from the Sarum Office), 'Almighty and Everlasting God, behold we approach the Sacrament', and a final prayer, 'Joy with peace, amendment of life', from the Paris Office.

The Office Book has been reissued with a few changes from time to time, and was last reprinted in 1929.

CHAPTER V

SKETCHES OF THE COLLEGE LIFE AT DIFFERENT PERIODS

CUDDESDON COLLEGE, 1854–1859

BY THE REV. J. O. JOHNSTON

Sometime Principal of the College.

THE College work began in Whitsuntide, 1854, before the buildings were ready for use. For that term there were only two students, Charles Porter and Edward Sturges, both Cambridge men; they lived in the Vicarage, and of the details of that term's life there are no records.

At Michaelmas the College building was opened, Liddon came as Vice-Principal, seven more students were admitted, and the College life properly began. A very exact record of all the notices that were placed on the College board during the first years provides the material for tracing the gradual growth of the practical and devotional systems with which all the students are familiar. It is most interesting to notice the simplicity of the beginning, the slowness of advance, the hortatory and apologetic tone of many of the new suggestions, and the difficulty that was caused by the combination of parish and College and Bishop's Chapel.

A brief retrospect, written at the end of December 1854, will best describe the first term:

> Our first term is just closing, and I am anxious to record its results with a view to future reference. It has been a term of experience—to be used hereafter. For in starting the College we have had almost everything to learn: the sister establishments at Wells and Chichester being too generally dissimilar in organization and character to be models in matters of systematic detail. Experience is always to a certain extent costly, and, we must hope, not unprofitable.
>
> That one prerequisite for the clerical life which Oxford does not,—and which a modern Theological College does—profess to supply is an habituation to religious practices and thoughts, in short, spiritual

training. We have accordingly endeavoured to lay great emphasis on this part of our system, without neglecting the intellectual side of Churchmanship.

[As regards Chapel services.] At the beginning of term we used only the Morning and Evening Service, the former in the Bishop's Chapel, the latter in our own, at 9 a.m. and 9.30 p.m. respectively. These were read without any musical accompaniment or hymn: we have gradually introduced the use of Helmore's Psalter, first for the Canticles, and, in the Evening Service, for the whole Psalter. The prayers are intoned, and the Hymnal Noted used. On Wednesday and Friday nights the service in church is at 7 o'clock during the winter; and it was accordingly the custom to end the day by an evening service at 9.30, consisting of the Compline Psalms and some stray Collects: for this we have since substituted the Compline service. With the Bishop's permission we have also introduced mid-day prayer, and as the College servants do not attend the Palace services at 9 a.m., it became necessary to use family prayer with them at 7.45. During the ten days preceding the Ordination, we had a daily Celebration at 7.

[The services, therefore, at the end of the first term were:]

7 a.m. Celebration (for ten days before Ordination).
7.45 ,, Terce for the servants and students.
9 ,, Morning Service in the Bishop's Chapel.
12 noon. Sext (and, for ten days before Ordination, Litany of the Holy Ghost).
7 p.m. On Wednesdays and Fridays, Evening Service in the Parish Church.
9.30 ,, Evening Service in the College Chapel (on Wednesdays, Fridays, and Sundays, Compline in the College Chapel).

On Sundays:

8 a.m. Celebration of the Blessed Sacrament in the Bishop's Chapel.
11 ,, Morning Service in the Parish Church. The Blessed Sacrament on the first Sunday in the month.
3 p.m. Evening Service in Church.
9.30 ,, Compline.

Individual treatment.—I have given the students 'Rules for Meditating', and a scheme of subjects for meditation for three weeks.

They have been in constant use of these. I have also had opportunities for talking to them on the necessity of forming habits of mental prayer.

The Lent term of 1855 began with the same hours of service: the following devotional books were recommended: the *Imitation of Christ* (Book IV especially with reference to Holy Communion), Sherlock's *Practical Christian*, Scudamore's *Steps to the Altar*, *Daily Steps towards Heaven*, 'recommended specially as a help to daily morning meditation'. As Lent came near, a special notice was issued:

1. It is earnestly hoped that the approach of the Church's yearly season of penitence will suggest to the students of this College the necessity of anxious and searching inquiry into the things that belong to their eternal peace. 'Now is the accepted time, now is the day of salvation.'

2. With a view to affording assistance towards this most needful object, and so furthering the general intention of the Church, the following arrangements are in contemplation:

(i) The Blessed Sacrament will be celebrated in the College Chapel on Thursday mornings at 7 a.m.

(ii) The Morning Service (9 a.m.) will be said in the Parish Church (with a view to the spiritual advantage of the Parishioners).

(iii) At midday prayers Psalm li will be said after the Collect for the Day, except on Wednesdays, when the Gradual Psalms (cxx–cxxxiv), and Fridays, when the Penitential (*vide* Sherlock's *Practical Christian*, Pt. I, p. 72) will be substituted for the usual series.

(iv) At Evening Service in the College Chapel, a series of lectures will be delivered on points connected with the Spiritual Life.

3. New habits of self-denial (as early rising), of self-examination, of meditation, of recollectedness are not formed at once. They imply anxious and persevering co-operation with the grace of Christ. So may faith, hope, and love, from untried (?) conventionalisms, become the daily link between our souls and God. So may the great Realities, an ever-present God, the hatefulness of sin *in ourselves*, the Cross of Christ, the Power of the Sacraments, Death, Judgement, Heaven, and Hell be daily unfolded to our souls in their full certainty and meaning, and give new life to the motives of our action and the sources of our hopes.

On February 27th two notices were issued, one informing the students that 'by the Bishop's express desire, all smoking within the precincts of the College is absolutely prohibited', and the other requesting 'that, when possible, no engagement may be allowed to interfere with attendance at Morning and Evening Prayer'. A month later absence at these services was forbidden without express permission, because attendance at these offices was 'part of the recognized and invariable discipline of the College'.

On March 5th it was announced that in obedience to the requirements of the seventeenth canon, and regard being had to received practice within the Universities of Oxford and Cambridge, as well as to the general objects and circumstances of this College, the attention of students is hereby directed to the subjoined regulations:

1. That on and after the Third Sunday in Lent next approaching, and on all following Sundays, the students shall wear surplices, with the hoods of their respective degrees, at all the services of the day, as well as at the Saturday evening service preceding.

2. That this regulation applies also to all services on Holidays and their Eves, whether in or out of the Parish Church, beginning with the Feast of the Annunciation of the Blessed Virgin Mary.

3. That all students of the College who have not surplices are, in consequence of the above regulation, hereby requested to procure them.

For Passiontide the following notices were issued:

The attention of students is again directed to the deepening solemnity of the closing weeks of Lent, viz. Passion Week, on which we have just entered, and Holy Week beginning on Palm Sunday.

With a view to the more edifying observance of this sacred season the following arrangements have been decided on:

1. During Passion Week the Evening Prayer will be said every day in the College Chapel at quarter-past 7 o'clock, beginning on Tuesday, March 27th. It will be followed by a lecture on every day except Saturday. The students will consider themselves at liberty to allow no engagement whatever to interfere with their attendance at this service. Compline will be said daily at 9.30.

2. During Holy Week the Blessed Sacrament will be celebrated

daily in the College Chapel at 7, except on Good Friday, when a Litany of the Passion (No. 3 of the Litanies for domestic use by Dr. Bell, Bell, London) will be said instead at the same hour. Daily prayer will be said, morning and evening, in the Parish Church. On Holy Saturday the Easter celebration of the Holy Communion will take place at midnight.

3. At early prayer Psalm xxii will be substituted for Psalm cxxx, and at midday prayers No. 4 in the collection of Litanies above referred to will be said instead of Psalm li until Easter Eve.

4. The Principal and Vice-Principal feel deeply convinced that no outward observance of this holy season can be other than harmful to the soul except it be accompanied by that contrite self-abasement which a real knowledge of the conscience must produce, and by a vivid yet chastened devotion to the awful mysteries which pass day by day before us. They would therefore earnestly press upon the students the necessity of Rules for other times than those devoted to common prayers. The following are suggested:

(1) More searching daily self-examination.
(2) During Holy Week increased self-denial at meals, that 'the flesh being subdued to the Spirit', they may better learn whatever lessons He may vouchsafe to teach them.
(3) Seek solitude, as far as possible, in walking and in College, with a view to increased Recollectedness.
(4) Frequent short mental prayer, thanking God for His love, and aiming at conformity to the Spirit of His Passion.
(5) Those students who visit the poor will in all cases endeavour to direct their attention to the Great Subject which engages their own thoughts—Christ Crucified.

A week later, on the Monday in Holy Week, there was a renewed appeal:

The Principal and Vice-Principal desire earnestly to impress upon the students the importance of Recollectedness and Retirement during the present holy season. They hope, therefore, that none of them will allow themselves to indulge in any recreation, visits to Oxford, or other dissipating engagement, such as must interfere with the quiet and devotion which alone can make the special services of the week profitable to them.

On Good Friday, on returning from morning service, the students are particularly advised to spend the time alone until 3 o'clock p.m.—the hour of our Lord's death; and it is further particularly suggested

that all distracting occupations, e.g. reading newspapers and desultory conversation, are wholly unsuited to a reverential observance of this solemn day.

In the next term, Easter term, 1855, Mattins and Evensong are compulsory on all, and the former is said every day in the Parish Church; 'a short form of prayer' is said in Chapel at 7.15 a.m., and at 1 p.m.; and at 10 p.m. on Sundays and Holy Days Compline was said in Chapel.

At this time the College meals were:—breakfast 7.30; dinner 3 ('thus two hours will be secured for reading between the mid-day prayer and dinner'); tea 8 p.m. A year later dinner was put at 1.30.

As each Lent and Advent came near similar solemn exhortations were placed on the College notice-board, increasing each year in the tone of earnest warning against carelessness about opportunities, and of the danger of their misuse.

Already in 1856 complaints were being made to the Bishop about the College. They caused him to inquire again and again most carefully into the College life, and to be present frequently at the Chapel services, so that he might be assured that there was no basis for the rumours. But in the *Quarterly Review* for January 1858, a formal attack was made upon the College, and the Rev. C. P. Golightly, the curate of Marston, attempted to 'arouse the diocese to a sense of its danger' by an inflammatory public appeal based on the statement of this anonymous writer. At the Principal's request Bishop Wilberforce issued a commission to the three Archdeacons of the diocese to examine and inquire into the allegations. Accompanied by Mr. Golightly, the Commissioners visited the College on February 6th, and spent four hours in the inquiries. In a few days they made their report to the Bishop. It is reprinted here in full, as it describes a side of the College life which has so far been left untouched: but it is, as regards the details with which it deals, entirely out of proportion to the great work in which the College was engaged. So much was then said against the College that even now some people still have serious suspicions that evil-doing of a grave kind

was to be found in it. The report gives no handle to such surmises.

With regard to the two first allegations extracted by Mr. Golightly from the *Quarterly Review*, namely, 'That the Chapel of the College is fitted up with every fantastic decoration to which a party meaning has been assigned', and 'that the so-called Altar affects in every particular the closest approximation to the Romish model':—We find that the Chapel is very highly adorned with painting and gilding on the walls and roof, and with hangings at the east end. We see no reason for imputing a party meaning to any of these decorations—nevertheless, we think it right to express our opinion that there is too lavish a display of ornaments; and we consider that excess of decoration in the Chapel of such an Institution has a tendency on the one hand to strengthen a prejudice which already exists in some minds against Theological Colleges, and on the other hand to encourage in the students a disproportionate regard for the mere accessories of Public Worship, and to invest them with an over-prominent importance. The 'so-called Altar' is a movable table of wood. It has on the side next the east wall a raised shelf, on which stand two candlesticks. The candles in these are never lighted, except when the Chapel is lighted throughout. The covering of the Table is of crimson velvet. The front of it is ornamented with a flower of borders in embroidered work, to which we see no objection. In Advent and Lent it appears that a darker covering is used. At the time of the Celebration of the Holy Communion the Table is covered with a Fair Linen Cloth without lace or other ornament. A cloth with lace was formerly used: but the use has been discontinued in consequence of the recent Judgement of the Privy Council. We find that at one period a small metal cross stood on the shelf of the Table. It was given: and was placed there by the Donor without objection on the part of the Heads of the College; but was removed about a year ago by your Lordship's direction.

With regard to the third allegation, 'that the Service of the Sacrament of the Lord's Supper is conducted with Genuflections, rinsings of Cups in the Piscina, and other ceremonial acts, foreign to the ritual and usages of the English Church'. We gathered from Mr. Golightly that we were to understand by 'Genuflections', a slight bending of the knee, expressive of religious adoration, such as is used by the Clergy of the Church of Rome in approaching or passing the Altar; as distinguished from the posture of kneeling at the proper

parts of the service. And we were distinctly assured by the Principal and Vice-Principal that no such genuflections are or ever have been practised either by the authorities of the College or by those under their charge.

We have been further told that it was at one time the custom to rinse the Sacramental Vessels in the Piscina of the Chapel: but that this act was performed after the conclusion of the Service, and that it formed no part of the Service. It appears that this practice has for some time been abandoned, and that the Vessels are now cleansed elsewhere. We cannot learn that there are any 'Ceremonial Acts' used in the Chapel 'foreign to the ritual and usages of the Church of England'.

With regard to the fourth allegation, 'That a Service-Book is in use in the Chapel concocted from the seven canonical Hours of the Romish Church', we have to observe, that the Book in use, which is entitled 'Hours of Prayer for daily use throughout the year', consists of selections from the Psalms according to the Prayer Book version, of short Texts from Scripture, called in the book Antiphons, of short Lessons, also from Scripture, and of Prayers and Hymns, all designed to be suitable to different Seasons of the Church's Year, or Times of the Day.

The Book is intended for social or domestic purposes, and not as a substitute for the ordinary Church Services, which last the students are expected to attend twice every day. The Prayers are either taken from the Prayer Book, or from Bishop Cosin's Devotions, or original, or, in a few instances, altered from the ancient Latin Prayers of the Sarum use, the same source from whence many of our Prayer Book Collects are derived.

We have examined the Prayers and Hymns, and think them not only unexceptionable, but highly valuable. The Book is certainly not 'concocted from the seven canonical Hours of the Romish Church'; nor, in our judgement, does it contain or suggest any Doctrine at variance with that of the Church of England. It has, however, been cast in a form which bears an unfortunate resemblance to the Breviary of the Church of Rome; and we think it would be much improved if the compilers would abandon the title Antiphon, and the obsolete designations of the Hours, re-arrange the Order and Number of the Services, and remodel the whole Book upon a more simple plan.

[The report will probably be read with considerable amusement at the present day. 'What', asked Mr. Golightly, 'is a RETREAT, and who is FATHER Benson?' The gratitude of the whole Church of England

has answered these two questions long ago. It is to be hoped that there is much less contention about trivialities than there was seventy-five years ago.]

The controversy dragged on for twelve months, but it soon took the form of a general arraignment of the Bishop for his method of governing his diocese. So far as the College was concerned, the chief result was that the Principal was obliged through ill health to resign his work, and in the spring of 1859 Liddon also left, because of the continual pressure which was brought upon him by the Bishop, in the vain hope of silencing the many objectors to the College.

CUDDESDON COLLEGE, 1859–1864

BY THE VERY REV. W. H. DAVEY, SOMETIME DEAN OF LLANDAFF

Vice-Principal of Cuddesdon, 1859–1864

THE second stage in the history of the College dates from the appointment of the Rev. H. H. Swinny as Principal in succession to the Rev. A. Pott, and his entry upon his office in Easter term, 1859.

The few months that had elapsed since the Commission of Inquiry in 1858, and the slight modifications in some matters of College detail that followed its recommendations had been months of change and disturbance.

After the resignation of Mr. Pott (August 25th), whose health had been for some time past indifferent, the Principalship had been offered by the Bishop, in the first place, to the Rev. J. W. Burgon, Fellow of Oriel, with the full assent of the Vice-Principal,[1] and on his refusal to the Rev. H. H. Swinny, Vicar of Wargrave, who accepted it.

The Bishop thus describes him in a letter to a friend:[2]

> I believe him to be a thoroughly earnest, devoted Church of England Christian, sound on the Sacraments and very likely to influence young men. I do not believe that he differs doctrinally with Liddon any more than I do myself; yet he is a man of a different stamp, different ways, whose incidental influence would tend to prevent idiosyncrasy of manner, &c., being acquired by our men; whilst he would thoroughly work with Liddon in stamping on their hearts a sense of God's perpetual presence and of the blessedness of working for Him.

In spite of certain differences of view between the Bishop and himself, on the one side, and the Vice-Principal on the other, mainly in connexion with the Holy Eucharist,[3] Liddon consented, after consultation with him, to continue his work at the College, and a circular in their names and that of the chaplain,

[1] *Life of Bishop Wilberforce*, vol. ii. p. 367.
[2] *Ibid.*
[3] *Ibid.*, vol. ii, p. 366, 367.

the Rev. E. King, who had been appointed in 1858, was issued for Easter term, 1859, when the new Principal would enter upon his work.

However, in January 1859, a further correspondence ensued between the Bishop and Liddon, which resulted in Liddon's resignation (on February 5th), which the Bishop, while deeply concerned at the loss of him from the College, nevertheless felt sorrowfully constrained to accept.

The vacancy thus unexpectedly occurring, it was requisite that no time should be lost in filling it up, that the College might be fully equipped for Easter term, up to which time Mr. Liddon had consented to continue his work in College.

The Rev. W. H. Davey, who had been acting as Vice-Principal at Chichester Theological College for some years, was recommended for the post, and after some little delay, upon the urgent request of the Bishop, agreed to exchange his work at Chichester for that at Cuddesdon, and to enter upon his new office simultaneously with the new Principal in Easter term, Mr. King continuing to remain as chaplain.

The new Principal and Vice-Principal accordingly began their duties after Easter, 1859, the work of the College being continued upon the lines indicated by the Commission of the preceding year, and hitherto so carried on since that time.

It was, however, a time of anxious crisis in many ways through which the College was passing. The number of students had dwindled down to a very low ebb for some little time past, and but few (eight or nine only) remained to be handed over to the new officers. This state of things may be accounted for to a great extent partly from the disturbed feeling that prevailed very much outside the College consequent upon the untoward events of the past year, and partly also from the uncertainty that in some quarters hung over the College as to the possibly altered character of its Church position in the future. The University authorities at the same time especially looked on suspiciously and stood aloof with regard to any acceptance of the College, or recommendation of it to their pupils who had Holy Orders in

view. There was, too, perhaps naturally, a certain soreness on the part of many of its old students with reference to the resignation of their beloved Vice-Principal, which was wrongly interpreted as a cavalier dismissal by the Bishop, and an exaggerated suspicion in some quarters of a vital change in the future with reference to the possible character of its Church teaching.

It was soon found by degrees that such mistakes or exaggerations were baseless. The visits of old students and of members of the University were shown to be at all times gladly welcomed, and any latent suspicion or aloofness that had existed before long gave way to hearty acceptance and approval of all that was seen or heard of the College and its work. Amongst the students themselves the new Principal, the more he became known, became the more endeared to them. The deep spirituality and winning gentleness of a life spent so manifestly in the continuous realization of the power of the Divine Presence soon won the close affection of all who came in contact with him, whilst at the same time added to all this the sweet reasonableness, entire self-devotedness, and *mitis sapientia* of their beloved Chaplain contributed a special charm and power to the daily character of the College life that made it to be in truth a life of a holy and happy brotherhood.

In the meantime the number of the students gradually and steadily increased, so that when the Bishop delivered his charge in the autumn of 1860, he could bear willing witness both to the progress of the College and to his hearty approval of its work in the following terms:

Since Easter, 1859 (one year and three-quarters), 17 have left, 15 of whom are now in the work of the ministry, and 23 have been admitted. The applications made to the College for curates are incessant, and far beyond its power to meet. In the last year and a half not less than 100 applications from 17 different dioceses have been received. Never have I seen with more thankfulness to God than at the present moment the character of the work which the College has done and is doing. It is, indeed, fulfilling its high object in helping graduates of the Universities in their preparation both literary and spiritual for Holy Orders. Most earnestly, my brethren,

do I commend it, its work, and its conductors to your sympathy and your prayers.[1]

The next two years that followed were by God's good favour years of continued strengthening of the spiritual work of the College, and of enlarged acceptance by the authorities of the Church outside, as betokened by the happy and successful gatherings of leading clergy and Churchmen at its festivals in 1861 and 1862.

At the end of the last-mentioned year the sudden death of the Principal brought to a close a comparatively short but most important period in the history of the College, and called forth not only at the time, but in subsequent days, the most heartfelt and emphatic testimony to his great worth and loved memory, alike from his Bishop and from all who had had the happy privilege of working with him or under him, and of having known him as a spiritual friend and counsellor.

By this time the College, which he found on entering upon its charge in a state of weakness and depression, had renewed its strength and was settled upon a firm foundation of solid spiritual worth and Churchmanship. And the new Principal (so long known far and near as its beloved chaplain), whose appointment was hailed by all with so much real enthusiasm and thankfulness, succeeded to the government of a College now established in the past and made ready to his hand for the future, to be directed by him with a power and success of which his past work had been a happy anticipation and augury.

The history of this period may well be concluded by a reference to the general summary given by the Bishop in his Charge of 1863.

> Of our own Diocesan Seminary I can now speak after three more years' experience of its work: and that added experience has increased my belief in its importance. . . . The training, too, afforded by such a College as I have seen it in action under my own eye is invaluable. . . .
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> . . . In our College the three years' period over which our retrospect

[1] Charge, Bishop of Oxford, 1860.

THE CHURCH

especially extends, has been marked by some peculiar features. Amongst these I must give the chief place to the loss of its late Principal, the Rev. Henry Hutchinson Swinny. Short as has been his presidency there, it has been long enough to make generally known and felt throughout our diocese and beyond it what he was and what he was doing for his Lord. There was in him a rare mixture of great qualities, forming a character most singularly fitted for the efficient discharge of the peculiar duties of his office. There was in him a nobleness of spirit which no one who approached him could fail to appreciate: it really seemed as if a low thought could not harbour in his mind. And linked as this was to a true and tender sympathy with every one who came within his sphere he could not but acquire over them an almost boundless influence. That influence was ever used with a rare singleness of purpose and of act to lead them on in that path of increasing saintliness along which he was himself advancing. In that great gift of continual advance lay, I believe, the secret of his strength in raising others. . . .

I need not tell you of the sadness of separation which accompanied even so blessed a death . . . nor need I say anything to you of the great anxiety of appointing his successor. He who has been chosen is one like-minded with him who has entered on his rest: one who had worked with him in life; and who, taking up the fallen mantle of the former prophet, set at once, and in the same strength, to continue and to complete his work. May it be with him—join me, brethren, in the prayer—as with the younger prophet of Israel! May a double portion of the spirit of Elijah descend upon the head of Elisha. . . .

. . . During the last three years 41 students have been admitted into the College. The average attendance has been, in 1861, 12; in 1862, 14; in 1863, 19; showing a steady increase of numbers, the average of 1859 and 1860 having been 11. At present the College is quite full, the numbers is residence amounting to 22. Besides the actual students many old students and some few visitors have resided in College a term or part of a term in preparation for Priest's Orders. . . .

Once again I earnestly commend this College to your sympathy and prayers. The periodical gathering of its old students shows year by year how widely its influence is extending: and their work in many dioceses manifests a growing tradition of that loving earnest quietness in labour which these times so pre-eminently need. May the blessing of the Lord the Spirit rest abundantly upon it and make it to be indeed mighty for His work amongst the schools of the Prophets.

CUDDESDON COLLEGE, 1864–1871

BY THE REV. H. T. MORGAN

Chaplain of Cuddesdon, 1866–1871

I HAVE been asked to contribute some recollections toward the Jubilee volume. It is not much that I can offer. I think that I first visited the College at the Festival of May 24th, 1861 (just forty years ago). Mr. Keble preached on that occasion a sermon on 'Pentecostal Fear', which was published separately, but is not to be found (I think) in any of the published volumes of his sermons. I remember it was written on loose leaves of paper, and that he spoke of the Blessed Virgin with tender reverence. He was then seventy-two years of age, and died in less than two years afterwards. I came to reside as a student in July, 1865; was ordained deacon by Bishop Wilberforce in Lent, 1866, and took a curacy. I returned to be Chaplain and lecturer in January 1867; was ordained priest at Trinity, 1867, by Bishop Wilberforce; finally left to take a parish in September 1871. What have I to say of the College as I knew it? I have become aware since those days of the extraordinary presumption with which I began to lecture on Holy Scripture and Theology, without possessing any tincture of sacred science. But perhaps I improved as I went on. Certainly I managed in my leisure hours to acquire for myself some knowledge of S. Augustine's works. We led a life of pleasant friendliness, touched here and there by the awakening of higher spiritual interests. Domestically, there was a good deal lacking to our perfection; in fact, the students, when I as Chaplain went round each week to ask for any complaints, used openly to aver that they made none, because they found it was of no use. I remember keenly some of our household difficulties, but we had some most willing and most trustworthy servants. The Principal's sermons (especially those on Wednesday nights after Compline in the dear ancient chapel) were illuminative, and made all things seem new. I heard, from time to time, many interesting lectures: on August 31st, 1865,

there was an excellent lecture by Father Benson on the missionary work of the Church towards the middle classes. Some time in that same autumn came a striking course on S. Cyprian and S. Anselm, by the Rev. Robert Milman (afterwards Bishop of Calcutta). Under the same date I have some interesting notes of lectures given by Rev. W. H. Davey, late Vice-Principal (afterwards Dean of Llandaff), on the Communion Service; a splendid set by Dr. Bright on the Theology of the Councils must belong to the summer of 1867. A noteworthy set on Dogmatic Theology, by the Principal, are of February 1868. Canon Woodgate's learned Ember Addresses on the Rule of Faith, belong to Advent, 1868. A most useful lecture by our good friend the Rev. Edward Sturges, on the danger in which the parson stands of borrowing from trust funds that are in his care, with strong advice to put all trust money into the savings bank at once, has been of inestimable service to me. I don't remember its date. Of many excellent Parochialia and Butler lectures *periere etiam notæ*; but perhaps some more accurate memories may be enkindled by what I have mentioned.

Bishop Wilberforce's personality was magnetic, and we had chances to meet great men at his table. I remember particularly seeing there Bishop Lay of Arkansas and Bishop Claughton of Rochester. But Bishop Wilberforce was not much at Cuddesdon in the latter years of his episcopate, and it was a change when in January 1870, the new Bishop and his family came to reside at the Palace. Old Sir John Taylor Coleridge, the new Bishop's father-in-law, paid us a memorable visit soon afterwards, and presented us with a portrait of Mr. Keble. The Bishop's presence brought with it many benefits, for to know Bishop Mackarness was an education in sincerity and uprightness; the only drawback was, we lost our liberty of wandering in the Palace gardens.

The spring of 1871 was variously troubled. The Principal had been pressed to receive two students who had belonged to the extinct community at Stoke, both of whom were strongly inclined to the Church of Rome, and soon retired thither.

Scarlatina, too, visited us at that very time, nor had we much convenience for isolating patients.

On Sundays undergraduates visited us and brought a perfume of the neighbouring University. I sometimes walked over to Dorchester with students, visited the glorious Abbey Church, and had tea with Ibbotson; on one occasion we met there the choir of S. Alban's, Holborn. Wide grassy fields, bright sunsets, harvest sheaves, bathes in the Thame, village gardens full of flowers, the distant 'clump' against the western sky, the broad Chiltern Range flecked by passing clouds, Brill on its eminence in the northern horizon: such memories are laid up and last as long as life itself lasts. When I reluctantly gave up my office at the College I was succeeded by the Rev. Bernard Puller, of dear and sacred memory. The Principal, during the short time that he himself remained, employed me sometimes to lecture, so that I did not wholly part at once from so beloved a place. In those first years of absence I generally used to come for the night before the Festival to share discomforts and devotions.

CUDDESDON COLLEGE, 1873–1876

BY THE REV. J. E. SWALLOW

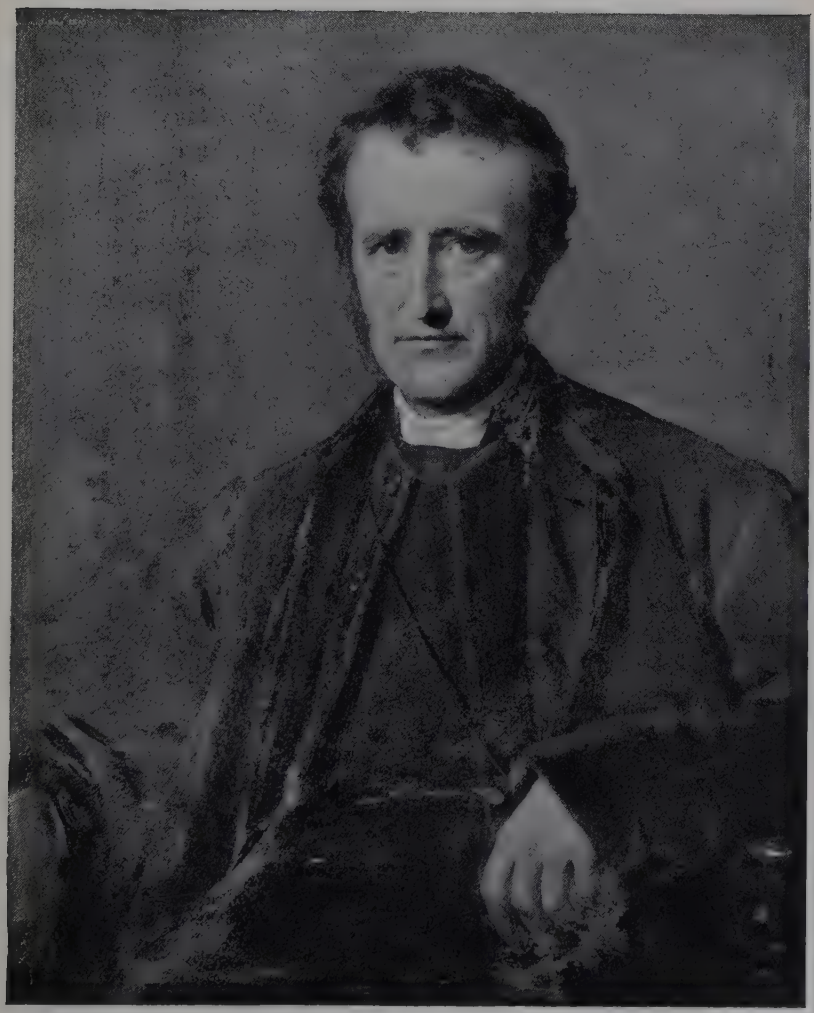
Chaplain to the Horbury House of Mercy; Chaplain of Cuddesdon, 1874–1876.

I FIRST came under the spell of Cuddesdon influence at the Leeds Church Congress, where the address of Dr. King increased the distinction given to the devotional meeting by Bishop Forbes' paper on the Deepening of the Spiritual Life.

There still lingered traditions of Bishop Wilberforce's episcopate, and of the freedom with which the students might roam through the Palace grounds, on the single condition that they must not strike a light, or become 'redolent of the weed'.

Cuddesdon life was felt to be the most delightful life which we had ever experienced. Our numbers were not too large for a sense of family affection and closeness of intercourse. There was a tinge of cloistered retirement, of common spiritual interest, which made it possible, without any sense of presumption or sacrilege, to speak of the longings and aspirations closest to our hearts, and for those to whom spiritual life was comparatively a new thing to be aided by the longer experience of more proficient friends. Example also was most effective. It was impossible to see the effect of careful thanksgiving after Communion and of regular meditation in chapel upon the lives and even the faces of the devout students and not be drawn to strive after some share in it. But above all there was the influence of the life and instruction of Dr. King. We had never known such sermons, such meditations. It was a new experience to find a good man full of such affectionate interest in our individual spiritual welfare. His lectures on systematic Christian doctrine were a veritable *théologie affective*, in which the dry bones of dogma were clothed with the sensitive flesh of living, loving devotion, and lit up with the glow of poetic contemplation, under the guidance of Dante. We were first awed by the consideration of the responsibilities of the preacher, and later inspired with the longing to put in practice the directions which made it seem

possible for us to speak for God to souls. The student preacher of a written sermon twice a week after Evensong before the College had the right to dine at the Vicarage, and receive a detailed criticism after dinner; the extempore preacher once a week had a short stroll in the garden, or an interview in the study, after Mattins. Practical hints on the visitation of the sick were enlivened by details of personal experience, and we learnt the possibility of training a devout chronic sufferer to appreciate the ancient offices of the Church. Hooker was illustrated by reference to questions of the day, Butler by application of his principles to what had just happened in the village or the College. The dominant note of all was intelligent sympathy. There was a genuine ring in the 'dear people' from the pulpit. The Holy Week sermons took account of the difficulties of a village girl preparing amid uncongenial surroundings for the Easter Communion. We felt it most for ourselves. We were most tenderly, yet most unflinchingly, compelled to face our lives before God. Until now we had never understood ourselves. At last the tangle was unravelled by one as familiar, it seemed, with its every twist and turn as if he had himself lived it out along with us. Doctrine, sermon, meditation each went home with direct personal application, until it was plain that our only course was to submit our lives and difficulties, our temptations and sins, our hopes and fears, to one who seemed to know them all without needing to be told, and so benefit by the guidance for the future of one who had shown himself clairvoyant of the past. *Qui non ardet, non incendit!* We struck out the negatives as we looked up to him, but we feared them for ourselves. *Mundamini, qui fertis vasa Domini!* We dared not stretch out our hands for consecration uncleansed with the purification of the sanctuary. The result was that men felt that 'they owed their souls' to him, and this explains the never-to-be-forgotten scene in the old chapel after Compline, when Dr. King briefly stated that he had felt it his duty to accept the offer of a university professorship. Strong men, well-known athletes, might be seen sobbing like children. To them the Principal made Cuddesdon. Who, if he left it,



EDWARD KING 1873

could do such work? To think of the College without him, and with another in his place, seemed almost sacrilege.

'I see that all things come to an end,' read Dr. King from the pulpit, and Canon Furse succeeded him. The vicarage from being an exemplar of filial devotion, became a sample of the happiness of family life. The new Principal was closely scanned. Suspect of a tendency to 'Aitkenism', his reverence for Mr. Twigg was redeemed by his heartfelt devotion to Dr. Newman. If he referred to Calvin and 'Owen on the Hebrews', he introduced his hearers to Piconius, and his line of thought sometimes suggested the Catéchisme de Persévérance. He was to Dr. King as S. Paul to S. John. His delicate artistic perception was never at fault. Its helpfulness perhaps reached its height in marvellous meditations on the Passion, where the symbolism of all its surroundings became luminous, and we were pointed to the Italian picture of the scourging in which the master, not revelling in blood gouts like a Fleming, turns the wounds away from our sight and portrays their effect upon the pain-racked face. His love for the horse was, in part, due to its beautiful symmetry, although he had an infallible method of raising it, if fallen, to its feet, and won the heart of a Yorkshireman, as having amazed Lord Westminster's stud groom, when he found a parson familiar with the pedigree of all his charges. His manly character challenged to combat or to co-operation the evil and the good in his hearers. He was a grand sight, as, drawn to his full height, his face quivering with the sense of responsibility, he delivered his message 'whether they will hear or whether they will forbear', enforced by the measured beat of his outstretched right hand. To see him kneel at the head of his wife's grave and cast the earth himself with his face set in self-sacrificing resignation, touched the hearts of those who knew a little of what she had been to him. A missioner's experience gave point to his pastoral instruction, and lectures were occasionally broken off by parenthetic allusions to past or present history. They were stirring times. The Public Worship Act, Gladstone and Newman on Vaticanism, Lightfoot on Supernatural Religion were before us.

We learnt of Newman's restraint as a preacher, whose only gesture, on a single occasion, was to raise his MS. one inch from the desk and let it fall; and how the silver tones of his voice supplied the lack of action, able as it was to express by exquisite modulation the tenor of the argument in a chapter of Romans, so that by statement and proof, by objection and concession, the conclusion was reached, and every intelligent hearer knew why 'we establish the law'. *Per contra*, there was scorn of the preacher abjectly dependent on his 'nosebag'. There was the fisherman's resolution during a Mission: 'The devil shan't land me next Good Friday!' A strict disciplinarian, his condemnation fell severely on laxity, irregularity, sloth, or self-indulgence. By some this was resented, who hinted that in his eyes the College contained a few swans among its brood of ugly ducklings. He instituted the custom in the new chapel of a fixed half-hour being set apart for meditation, and was usually found there himself.

Edward Francis Willis was a striking instance of that genius which consists in the capacity for taking infinite pains. In spite of a gruff voice and a habit of frequently clearing his throat, he made himself a preacher by the value of the matter which his sermons contained. His lectures on the Old Testament and Church History were the result of careful study, and year by year became fuller and more valuable, as well as more scientifically arranged. Unattractive in appearance at first sight, shy and awkward, inclined to be silent in many languages, he won the affection of those who knew him intimately, for his loving nature, and the readiness with which his stores of learning and any help that he could give were generously placed at their service. Unsparing of himself in labour and fasting, ready to undertake any work for which no one else could be found, or in which he could win no credit for brilliant success, his example of a devout and disciplined life made him an increasing power for good, until, in his self-devotion to the Oxford Mission to Calcutta, he found others ready to follow his lead. This Mission was the outcome, in the main, of two causes, the inspiring lectures of

Dr. King on work for Missions as a necessary part of parochial efficiency, and the letter of Bishop Douglas on Indian Missions. The latter was largely the quarry from which were drawn the petitions of the Cuddesdon Litany for Missions, of which (as well as of the *Cuddesdon Annual Record*) Willis was the originator and editor. His generosity bestowed on the College, at a cost of £2,000, the chapel organ and mural paintings, in memory of the sister whom (together with his mother) he dearly loved.

Bernard Puller was an ascetic saint. Devoted to Holy Scripture and its careful study, he was especially attracted by the doctrine of the Millennium, and his mind unfortunately gave way under the strain of the devout expectation which possessed his soul. His liberality provided valuable and useful books for students ordained during his chaplaincy, and adorned the altar of the new chapel with costly ornaments.

The life of the College was so much a whole, to which each member contributed his quota, that it is no easy task to analyse it.

Of the many excellent Ember lectures, two are specially prominent. The Rev. W. H. Cleaver expounded S. John xv. Every word was written, but such was the delivery that any blind hearer would have thought them the extempore outpouring of the fervent heart and eloquent tongue of a true Irishman. The Rev. E. T. Churton (later Bishop of Nassau) had not a single note, but his lectures were the perfect essays of a scholarly theologian, developing the desire of S. Vincent de Paul to convert the world by 'making good Priests'. His practical and devotional counsels, often in apt quotations from Greek, Latin, French, and Spanish, took by storm the minds and hearts of the students.

CUDDESDON COLLEGE, 1877–1882

BY THE REV. H. BARNETT

Honorary Canon of Christ Church, formerly Vicar of Bracknell and Rural Dean of Maidenhead. Chaplain of Cuddesdon, 1877–1882.

When I first entered on the office of Chaplain my honoured and beloved friend Canon Furse was Principal. Such an excellent account of him has been written by the late Bishop of Bombay in his introduction to the *Beauty of Holiness* that I do not feel that I can or need add anything to this. I can only testify to the extreme warmth of his affection, the breadth and compass of his mind, the manliness and sincerity of his piety, and the interest and delight of his conversation. All this is known to hundreds who still live to honour his memory.

The Vice-Principal was the Rev. E. F. Willis, who had been long in that office, and who maintained to the end of his connexion with the College the same constant enthusiasm with which he began his work. His great subject was the Old Testament, especially that portion which dealt with the Mosaic Ritual, and the substance of his lectures was embodied in his book, *The Worship of the Old Covenant*. I should say that Willis' work with the students was done mainly in the lecture-room or from the pulpit of the parish church and College chapel. He was in some respects a shy man, but when exercising his ministry as a teacher sent from God he spoke with the enthusiasm and earnestness of one who knew what he believed, and who believed that he had a message to deliver. This made him always an interesting speaker whom we were glad to hear. Another recollection that I shall always have of him was as a fives player; in this he was excellent, and as a master of crafty little strokes he excelled, I think, all others who took part in this game. I need not mention his munificence, as the decorative chapel is the evidence of his generous expenditure.

To him succeeded Charles Gore. Of him it is difficult to write. His life has been so full, and his activities so constant

that I find it impossible to separate all one knows and thinks of him so as to be able to describe the Cuddesdon days. He at once learnt to know *individually* all the men. They felt that he was one who would be able to help them to know themselves, and his work was far more intimate than that of his predecessor. Not that his lectures or sermons were not appreciated as fully—they certainly were—but in addition we felt that here was a spiritual guide full of sympathy and possessed of an extraordinary power of bringing conscience to work—both his own and that of others—which produced a marked result.

I remember Gore had a picture of Jowett in his room, to which he would point and say that when he met his eye he knew he must ask himself if he were pressing an argument too far. Opposite Jowett, I think, was a portrait of Dr. King, and Gore would have looked to these two as the inspiring guides of his work—one would to a certain extent balance the other, and both would bring to him a large measure of help. In those days Gore used often to talk about the Old Testament, and how it was to be read and understood, holding the same views respecting it even then which have since become so widely spread. Above all, perhaps, we felt that the Vice-Principal was one who held converse with God, and took into the presence chamber every aspect of his work. I remember well when there was some little irregularity in the conduct of the students how he grieved over it, and how difficult it was for him to put it away from his thoughts, and to think that it would only prove a temporary anxiety—as indeed it did.

It was a very happy time that I spent at Cuddesdon. Probably those there now know just as well now as we did then the blessing of dwelling together in unity—living with those who had all the same high ideal—the same zeal for God and His Church, and with love going out to all connected with the work.

CUDDESDON COLLEGE

Described by

DR. H. S. HOLLAND

By permission of Messrs. Longmans, Green & Co., Limited, we are allowed to quote the following passage from a sermon by H. S. Holland (then Student of Christ Church and afterwards Canon of S. Paul's and Regius Professor of Divinity at Oxford), published in *Creed and Character*, 1887.

St. John's Gospel, Ch. xv, v. 16.

My brethren, Cuddesdon is a recognition of this law—that though we may begin by choosing Christ, we must end in Christ's choosing us. The man's heart, the man's offer, must first be won from us, drawn out of us, by all that is winning, and gracious, and kindly, and lovely, and tender, in the ministry of Jesus. This is the beginning; and ah! which of us does not know by what sweet entanglement Cuddesdon threw its net about our willing feet? Some summer Sunday, perhaps we wandered here, in undergraduate days, to see a friend; and from that hour the charm was at work. How joyous, how enticing the welcome, the glad brotherhood! So warm and loving it all seemed, as we thought of the sharp skirmishing of our talk in college; so buoyant and rich, as we recalled the thinness of our Oxford interests. The little rooms like college-rooms just shrinking into cells, the long talk on the summer lawn, the old church with its quiet country look of patient peace, the glow of the evening chapel, the run down the hill, under the stars, with the sound of Compline Psalms still ringing in our hearts—ah! happy, happy day! It was enough. The resolve that lay half slumbering in our souls took shape, it leapt out. We would come to Cuddesdon when the time of preparation should draw on!

So up this hill men come, with a swarm of eager desires all pushing, all compelling—drawn by the cords of a man, burning with the eager offer, 'Here am I, send me!' And then, up here, those in office know what is to be done. The man's heart is taken, but that is not all: the man's offer accepted, but not trusted. Slowly, in the year of discipline, the secret of the Lord

THE COLLEGE FROM THE TENNIS COURTS

makes itself known. Down upon the man must come the power of the living Word—the Apostolic choice of the Master. Down it must come, displacing, thrusting aside, pushing through as a hand, that presses through thorny branches, through sheltering leaves to reach, and grasp, and pluck some wild rosebud that flutters lightly upon a hedge,—so round the heart of the man closes the strong Hand of Christ: His fingers are felt about the soul, and they bend it this way and that, and they sever it from its environing, and they break it sharp off, like a flower; they wrench it away, they bear it apart, bruised sometimes, torn, mangled, unwillingly yielded, alarmed, protesting, disappointed, angry, sad, despairing: And yet, through all this grafted anew into the stock of Grace, not to wither in the spring hedge with some morning frost, not to be shattered by the loud winds nor slain by the fierce sun, nor washed into ruin by drenching rain, —no wild rose-bud now, but solidly ingrown into the stem of Christ Himself, with the full energy of His new Grace working through it, remaking it into a new and glorious flower, abundant, splendid, enduring, a rose of God's own garden. Yes—and yet the old natural self is there still: nothing is lost—neither the tint, nor the scent, nor the shaping of the wild hedge-flower; all are there; yet who would have believed the change that has come over them, the fullness of the crowded folds of petals all glowing and all enriched, wealth within wealth of colour, gift upon gift of odorous breath. Ah! this indeed can only be for those whom not only the graciousness of Cuddesdon has drawn up the hill, but who have found there, within, in the hidden-places, the sharp knife that cuts and prunes,—have felt the keenness of that sword, which pierces to the very dividing asunder of bones and marrow: it can only be for those whom here Jesus—Jesus Whose compassion and tenderness drew them to His service—has taken aside with St. Peter, apart from the multitude, and told them the inner secret, 'Behold, we go up to Jerusalem, and the Son of Man must suffer so many things, and be scourged, and slain: and let him that would come after Me, take up his cross and follow Me'.

CUDDESDON AND OXFORD DONS

BY AN OLD STUDENT

I THINK it must have been from about 1880 onwards that there seemed to come to Cuddesdon a new opening for usefulness. So long as there were 'clerical fellowships' at Oxford (that is, fellowship open only to those who were obliged to qualify by taking Holy Orders if they had not already done so), there was very little feeling that to be fit for the ministry it was necessary or desirable that a man should have anything of the nature of a special training. The Honour School of Theology, at any rate, since it had been a few years in existence, was supposed to supply all that was needed; and it may be that in those early years, the lectures were more religious or pietistic than merely intellectual or arid. What help there was to personal devotion came from such professors as Dr. King and Dr. Liddon, and from some of the College tutors. But, for the most part, those who were to be 'clerical fellows' had to depend on themselves. If they fancied they were qualified for the priesthood, there was no one to tell them they were not.

But with the abolition of 'clerical fellowships'—I think the last one of that class was filled about the year 1879—a change occurred. For some time, only those who had won fellowships for which ordination was a condition had taken Holy Orders. The so-called Liberal party was in possession. There was very little sympathy with the active profession of Church principles. But in the 'eighties, a succession of men who won 'lay' fellowship decided to be ordained. There was, of course, nothing to prevent them; and many of them saw that a special training, not merely theological, but spiritual, was desirable. Among these were Winfrid Burrows (the only man of our time who took four First Classes), who became Bishop of Truro and then of Chichester, and Thomas Strong, the present Bishop of Oxford.

Already, men who were looking towards other professions saw that ours was not the only one which should be approached

by the path of a particular training. I remember that George Curzon was the first person who told me that I ought to go to a theological college. It soon became more common than not that dons who wished to be ordained should go to Cuddesdon. An example some years later was Cosmo Gordon Lang, Fellow of All Souls.

Cuddesdon opened its arms to us, and certainly it taught what we should not otherwise have learnt, and could not have learnt anywhere else. We were allowed to take quite a short course, for our fellowships, if tutorial, depended on our residence all through the terms. But no other concessions were made. And that was what helped us most. We came exactly as the men came from our own Colleges who had merely taken their degrees. We lived just as they lived, read just as they read (though we were excused some of the lectures), entered as best we could into the devotional atmosphere which gave its real character to the College. Its prayers, its meditations, its devotional addresses, the tone of its whole life, at once free and extraordinarily uplifting, were ours. There some of us, who had led in Oxford, perhaps, a solitary life, or one restricted to special and often narrow interests, among the men we chose to be with, or who were kind enough to be our intimates, first learnt to mix with persons of quite other interests than our own, of other tastes, other experiences, other capacities. Cuddesdon life was quite fatal to intellectual pride.

And besides the hours we spent in the chapel, which were so entirely our own, and where we learnt to be alone, whoever were around us, were the services on Sunday in the simple village church, where we knew that others who lived quite different lives from our own were on the same road as ourselves, and seeking with us the peace of God which passeth all understanding.

All through, with the seriousness of men who were looking towards a call which should only end with our lives, we had the fun and the humour of boys. I doubt if we took our examinations quite seriously, and I wondered if our examiners did. We

worked hard enough, but I remember that, when I was told by a venerable dignitary that my answers on the only subject in which I could even pretend to be in any degree proficient—history—were the worst I had done in the deacons' examination, I was quite as much amused as disappointed. We had not quite lost the fancy that examinations were traps, so that we were diverted rather than shocked when one of the College men told us that the only words he had written in answer to the question, 'Would it be true to say that Hooker regarded the Presence in the Holy Communion as to be found only in the worthy communicant?' had been, 'By no means.' We wondered whether his father (who occupied in the Church a very high position indeed) had told him this.

Other men learnt that a don need not be a prig, and timid dons learnt that there was a wide world of human interest to be found in those who had seemed to care for nothing but rowing, or cricket, or football. I had always thought that undergraduates regarded their dons with a mixture of suspicion and contempt, and as beings of a race with which one could in no way be expected to sympathize, and I did not doubt that the attitude of the don to his men was one of patronage, dictation, and aloofness. Cuddesdon altered all that.

The difference that this made to us in all our later life I cannot possibly express. I can only say that it made my time at Cuddesdon the happiest time of my life, and I hope that its influence never wholly died away. I think that what we learnt at Cuddesdon was reality: affectation, narrowness, superiority, should, in all of us, have received fatal blows. I think that, after Cuddesdon, there was nothing human that seemed alien to us. We learnt that, to be clerical, it was not necessary to be clericalist. We learnt, or we ought to have learnt, the unbreakable links forged by common penitence, common prayer, and the Sacraments which the Lord gave to His Church. We learnt, I think, that religion was natural to man, as well as supernatural, in a sense we may never have felt before.

I think that in 1885, when I was at Cuddesdon, we had very

special help. Ducat, our Principal, was a shrewd, canny Scot, with not a few odd quaintnesses, but quite splendidly practical and sincere, and (if I may use the word) educative. I am quite sure that every student who came to know him came also to love and trust him.

Denison, our Vice-Principal, was a man of most deep and beautiful devotion, but also of most sensible and humorous humanity. I think one of the best lessons I had was when I was really ill in bed, with a very bad 'cold'—I had only one room, not even the tiny little bedroom Cuddesdon men know so well, in which you can hardly turn round—and I was feeling sensitive, and apprehensive, and unworthy in regard to the future, theological and spiritual, which was before me, thinking, it may be, that my business at Cuddesdon was only to pray and read pious books. Denison came to me, and told me that the thing really necessary for me at the time was to read the two books he brought me: *Tom Sawyer* and *Huckleberry Finn*.

Those books are inseparable from my memory of Cuddesdon. Prayer, Sacrament, meditation, the long walks, the bathing in the Thame (the first thing I saw Cuddesdon men doing), the lying on the grass in the Bishop's garden on Sunday afternoons —none of these are forgotten. But the broad humanity of the life, its concentration, its restfulness: those are what form the permanent picture of that happy past. Cuddesdon taught us certainly to go about among the sick without fear, and not to be afraid of the children, even in Sunday schools, but it also taught those who had little of such experiences, and a great deal of the difficulties of teaching and discipline, that the people we had to deal with were exactly of the same texture as ourselves, and that Salvation for every one of us comes only from our Lord Jesus Christ.

W. H. H.

CUDDESDON COLLEGE

BY THE BISHOP OF WAKEFIELD

Formerly Principal

THE new Principal in succession to Canon Johnston arrived in January 1914, to find a College full and with a very considerable waiting-list of entries. In August, the blow of the outbreak of war fell upon Cuddesdon, as on all educational institutions. The entry-list practically disappeared, and the College began to shrink year by year for four years, until all hopes of continuance and revival grew very dim. The members of the staff went, one by one, the Vice-Principal to India, the Chaplain to the Army, the Hebrew Lecturer and assistant curate of the parish to help elsewhere in the diocese and then to the Army. The Principal remained to care for the parish and to nurse the embers of the College. In 1916 it became necessary to close the College buildings and to dismiss the serving staff. George and one boy remained: and the few students were lodged in the Principal's house, the Palace, and the Church cottage: the services were held in the Bishop's chapel and the dining and common room in the Vicarage. So the life of the College was maintained in being until in the spring of 1918 the numbers of students had sunk to four. It was then that the Principal was asked to receive a large batch of theological students of the Serbian Church. To make this possible, the College buildings were reopened: in the summer term of 1918, our own students increased in number to twelve, as the military authorities were beginning to release students who were disabled from further service. Our own students were lodged in the building which bears the name of King, and the Serbians were lodged in the old building, now known as 'Liddon'. Our meals were in common in the Dining Hall, and together we shared the meagre rations which our food-cards permitted. Towards the close of 1918, it seemed plain that the war was drawing to its end, and the Principal began to make his plans accordingly. He recalled the housekeeper, Miss Ward: he gave notice to the new Vice-Principal, Dr. Bicknell, that his services would be needed early in 1919: Dr. Bicknell

had been appointed to the post in 1915, but had occupied himself in work at Wimbledon and in producing his 'Theological Introduction to the Thirty-Nine Articles': he also gave notice to the Serbian authorities that the College would be needed for its own purposes. A fortnight before the new term began at Septuagesima, 1919, our Serbian friends departed, and the College was prepared for its first batch of post-war students. With the help of the proper authority in Oxford, our applicants for admission were quickly demobilized, and on the eve of Septuagesima a number of war-worn men appeared, many of them still in uniform, some of them men who had served throughout 'the duration'. One could almost hear a deep sigh of contented relief rise up as they sank on their knees in chapel at the first Compline. Our Chaplain, the Rev. F. M. Molyneux (now Bishop of Melanesia), was still in Mesopotamia and unable to arrive before the summer term. We were fortunate enough to secure the services as temporary Chaplain of a former student, the Rev. Wilfrid Parker (now priest-in-charge of S. Cyprian's Native Church in Johannesburg), who had been with the British forces in Italy. His services were invaluable through his sympathetic understanding of the experiences of military life at the front, and through his knowledge of Cuddesdon ideals. He helped the men into their new life with great facility. The old life was built up quickly, with certain necessary concessions to men who were fatigued by the long strain of nerve and body. Indeed the College has never returned to 7 a.m. as the beginning of its day. Smoking rules were relaxed: and smoking was permitted everywhere except in the dining-hall, library, entrance hall, and passages. There had grown up during the history of the College a large number of little traditionary customs, known as the 'Parakat',[1] which would have been tiresome to the returning generation. These were quickly dropped by the authorities (without the dropping of essential rules), and it was discovered that the Chaplain, who was always the guardian of the 'Parakat',

[1] 'Parakat' = *παρακαταθήκη*. I think the motto was on the old College crockery. *παρακαταθήκην φύλαξον Τῆν*. It became the word for all the mass of little traditions.

on his arrival from Mesopotamia had forgotten them! The post-war generations have never so much as heard of the 'Parakat'. The rules retained were few and easy to be understood and such as would serve 'to a decent order and godly discipline'. The general ideal which was aimed at was the ideal of the Church of England (always the ideal at Cuddesdon), the regard for individual freedom of expression within the law of reasonable authority. The Archbishop of Canterbury (then of York) spent our first post-war Holy Week with us, and came again and again for the same purpose annually until his translation to Canterbury in 1928. After Easter another batch of demobilized men arrived and the College was completely full again in the first summer. It was not easy, after so long an interval of active occupation on service, for men to resume habits of study: concentration was a very natural difficulty: but the men struggled valiantly. A new system of examination appeared, known as G.O.E.: and our first entrants were not as successful as subsequent candidates: there were casualties at the first shot. But it was, generally speaking, a happy time. There was a great spontaneity of wit and comradeship: it overflowed in the establishment of the 'Cuddesdon Pie', a periodical which has appeared at intervals ever since, and which contains the topical interests of each generation (not easily intelligible by the next). A post-war institution (now extinct) was the formation of the Cuddesdon Coal and Clothing Club: they were days when coal was scarce and food not plentiful. The College used to gather after the sung Eucharist on Sunday mornings in the 'Flat', and tea was brewed and conversation flowed. (The two founders of the Club sent a teapot in memory of that institution to the Principal on his removal to Wakefield with an appropriate device blazoned on it.) The life of the College was resumed with surprising ease: every one did their best to re-build. Dr. Gore said, at the first College festival, after the re-opening that 'whilst every one about us had been talking about reconstruction, Cuddesdon had actually done it'. After the four bleak years of war, Cuddesdon began, under the good hand of God, to bud and blossom once more.

CHAPTER VI

THE TWENTIETH CENTURY

WE have hitherto followed the plan of the 1904 book with a few alterations and additions. It now befits us to add some memories and records of the twenty-five years which have elapsed since the College jubilee.

At the 1903 festival a Committee was appointed to consider the best way of commemorating the 'Jubilee' of the College in 1904. This Committee, which consisted of the Rev. Canon Brooke, the Archdeacons of Oxford and Berks., and the Principal of the College, with the Rev. A. S. Crawley as a co-opted member, reported in due course that, after considering all the proposals submitted to them, they recommended an addition to the present College buildings; with the object, not of increasing the number of students, but of providing comfortably for the whole College without making use of the outside Buildings—the old Vicarage and the Cottage. The new wing was to hold twelve students, and at the same time to contain other greatly needed improvements.

In accordance with this report, an appeal for funds was sent out in the autumn, which met with a hearty response from old students and other friends of the College; and the Committee felt justified in making arrangements for the laying of the Foundation Stone at the Fiftieth Festival.

The new Building stands at right angles to the College, on the garden side, between the Vice-Principal's room and the Fives-court. It is built from the plans of Mr. S. Slingsby Stallwood, F.S.A., the Oxford Diocesan Surveyor, by Mr. Groves, of Milton-under-Wychwood.

More than one change on the staff was recorded in 1904. In October, the Rev. E. C. West resigned the Chaplaincy of the College, to fulfil a long-standing promise to join his former Vicar (the Bishop of Grahamstown) in the colonies or the Mission

Field. He worked, as Bishop's Chaplain, amongst the 'Ethiopians' at Zalaze, Iquibica, superintending the training of the members of that most interesting 'Order' for the work of the Catechist, or for Holy Orders. He has now returned to England and is Principal of S. Boniface College, Warminster. His place was taken by the Rev. R. H. Couchman, of Worcester College, Oxford, late Assistant Curate of Tynemouth.

The Festival was hardly over when one of the officers of the College was suddenly taken away from what all expected would have been a most valuable work. On June 27th, the Rev. E. T. Pinson, Hebrew lecturer and Curate of the Parish, was drowned in the Thame, in an unsuccessful attempt to save the life of one of the Choristers of the Village Church. A Memorial Tablet to the two was placed upon the west face of the tower staircase, in Church, with the following inscription, written by the Bishop of Oxford: 'In loving memory of Alan John Martin, a Chorister of this Church, and of Edward Thomas Pinson, Curate of this Parish, who did not fear to face death as he tried to save the lad's life. They died together in the waters of the Thame: their bodies lie in one grave near this Church: and with one sorrow and one hope for them their friends in Cuddesdon set this record here, Anno Dni. 1903. He sent from on high, He took me, He drew me out of many waters.'

The Jubilee Festival 1904, on May 31, naturally attracted a far greater number of old students than usual. About 140 came on the Monday evening, but there were not far short of twice that number present at the Festival Service on Tuesday.

The Festival Sermon was preached by the Bishop of Glasgow and Galloway (Dr. A. E. Campbell, O.S.), from the text, so familiar to Cuddesdon men as the motto of the College, *τὴν παραθήκην φύλαξον* (1 Tim. vi. 20). He mentioned with regret that the Bishop of Rochester could not come to preach, and said how wisely he would have counselled them; what grace and splendour he would have added to the Festival. To-day men of Cuddesdon met, gathered from great cities where brilliant minds

moved which might convert this nation if used in the service of God; from great commercial centres, where they had to claim all the power of industry and commerce in the name of God; from country parishes, where, as Dean Hook said, you can learn the full meaning of the pastoral office and the value of each single soul; from sister-Churches, as that in Scotland; and from all parts of the world the eyes of other Cuddesdon men were turned to the College to-day, and prayers were going up on its behalf. They were met to thank God for what the founders of the College would have thought impossible, and to take courage from the history of the past and recall the failures of their own work—over-confidence in self and too little trust in God. Two great things they learnt at Cuddesdon: first, the meaning of the 'Faith once for all delivered to the Saints'; secondly, the value of each single soul—to guard the first and save the second. How had they done both? Our Lord employed human agents, and their responsibility in doing His work was to guard faith and save souls by working in the spirit of love; not fencing their treasure with spiked railings, but holding it as a gift they must hand to others, as they may best hear, understand, and receive it. It was the part of each generation not to rest in enthusiasm for the past, but to take up the old fight for the old Faith under the new conditions of their own times.

After the Service the Foundation Stone of the New Building was laid by the Bishop.

After lunch the Bishop proposed the health of the College, and wished to speak especially of two elements of its welfare. The first was the sustained enthusiasm for the old place of the old generations of Cuddesdon men; he trusted that as long as the work of the College went on it would be upheld and cheered by that. In the second place, he recalled the words of the sermon they had heard that morning: the way to ennoble and keep ever living and helpful their gratitude for the work done in the past, was to devote constant care and study to the needs of their own time.

The Principal, in reply, referred briefly to some of the prefer-

ments of old students during the past year, and to the work of members of the College in the Mission Field. In proposing 'Past Officers and Students', he had to mention especially one whose name was a great power and force in the College now, as it had been in 1863–73: and one whose work in South London they all watched with great happiness, and to whose inspiring whole-heartedness the Jubilee Committee owed it that they had tried to carry out the scheme of the New Building, which at one time had seemed to them impossible.

In response, the Bishop of Lincoln spoke of the earlier officers to whom the College owed so much; and of his own generation of students, 'men who did not care for money, who did not want high promotion in the world nor even in the Church, men who cared for two things, and two only, that they might themselves have and hold the Catholic faith as it had come to them in the Church of England, and that they should be unhampered and have free access to teach that faith to the souls of the people'. Canon C. E. Brooke said that old students loved their College more than any other place on earth; it was there they had gained their highest inspiration, and it was to the College they looked now for renewed strength and help in the work they had to do.

By comparison with the Jubilee Festival of 1904, the 1905 gathering was of a more domestic character. As usual, the old students began to assemble on Monday afternoon, and about ninety-five were present at the Debate held in the dining-hall on Monday evening, when the subject for discussion was 'The place of Confirmation in the training of the young', introduced by the Rev. B. R. Wilson, Vicar of Portsea. He urged strongly that eighteen was the best average age for the purpose. The discussion which followed showed considerable division of opinion upon this latter point.

On Tuesday, the Archdeacon of Oxford, in the name of the subscribers to the Jubilee Fund, requested the Bishop to accept the new buildings as a gift to his Diocesan College, in memory of the work of the last fifty years, and handed to the Bishop the

key as a token of the gift, asking him to dedicate the building. The Bishop, having briefly accepted the gift, proceeded with the service of dedication, after which all together sang the *Te Deum*. The Benediction, pronounced by the Bishop, brought the service to a close.

At 1.30 about 300 sat down to lunch in a tent on the lawn. Sir Edward O'Malley, proposing the health of the Bishop, said he had won the reverence of all in his Diocese by his unwearied labour and kindliness in the discharge of his complex duties. The Bishop, after replying, proposed the toast of the College. He spoke of the enlargement of the buildings, which, he was assured, would promote unity amongst the men. He hoped that, in the old phrase, they would not grow so large as not to be able to 'hear the voice of one herald'. As to the work of the College, his brother, the Vicar of St. Pancras [now Bishop of Chester], had written to him a few days ago, that Cuddesdon had never turned out better men than now. The Principal, in reply, pointed out that the cost of the buildings had been borne chiefly by the old students themselves, and he could assure them that there would be no extension of the numbers in the College.

Old students were present in great force at the Festival on Tuesday, May 28th, 1907. About 180 came, of whom over 100 arrived on the Monday evening.

On Tuesday, the preacher at the twelve o'clock service was the Bishop of London. A verbatim report of the sermon follows.

THE BISHOP OF LONDON'S SERMON

'O pray for the peace of Jerusalem: they shall prosper that love thee.'—PSALM cxxii. 6.

It was on Whitsun Day in a beautiful little church in this Diocese, from which I could almost see Cuddesdon across the blue hills, that I prayed for my message for you to-day, and, as I left the church, with the twenty villagers who had come early to their Whitsun Day Communion, and stood in the little churchyard in the blazing sunshine, with the larks singing overhead and the old church tower standing out in the midst of a blaze of lilac and laburnum, the answer

seemed to come. Was it from the rest of Nature? Was it from the unwonted enjoyment of a quiet Sunday? Was it from the old church itself? Or was it, as I believe, from the Divine and most present and most loving Spirit to Whom I had prayed in the church? But the answer was quite clear—Take them a message of peace. Pray together at Cuddesdon for the peace of the Church; think over it together; see the possibility of it, the duty of it, the wickedness of thwarting it, the blessing on those who make it. 'O pray for the peace of Jerusalem: they shall prosper that love thee.'

And, first of all, let us be quite clear as to the peace we want. There have been times of peace in the Church which have been times of no true peace, when the Church and the world made friends together, like Herod and Pilate over a dishonoured Christ, when it is true that there were no ritual disputes or aggrieved parishioners, but only because no one cared what happened, and when, with a few exceptions, the standard of worship in the Prayer Book had been lowered to meet the slackness of the day, and there were no aggrieved parishioners because the people loved to have it so. Anything in the world is better than such a peace of death as that, and, speaking for the first time in Cuddesdon Church, I should do ill this morning not to pay my humble meed of praise to all those names associated with Cuddesdon—to Wilberforce, to Liddon, to King, to Furse, and many others who have done so much to break up that peace of death and bring the beauty of holiness and the dignity of worship not only into the great cathedrals, but into thousands of town and village churches throughout England. So, again, it cannot be a peace gained by sacrifice of principle; after all it was a cheap sneer of the great historian Gibbon when he laughed at the Christian Church being convulsed over a diphthong, but we have cause to know to-day—we who have again to face and to expose what is, however honestly held and eloquently defended, a counterfeit of the Christian faith—that never did the Christian Church fight a better fight than when it fought against the introduction of that single 'iota' into the creeds of the Christian Church, and preserved for ever the central truth of the Incarnation. A peace which sacrifices principle is no peace at all; it is so easy for the careless man of the world, who cares nothing and knows nothing about the subject in dispute, to say, 'A plague on both your houses,' but grave and responsible men, who understand what is at stake, will never urge upon others, or pursue themselves, the policy of 'Peace at any price'. It must be a peace, then, consistent with perennial war against the devil, the world, and the flesh; it must

be a peace in which conscientious men on both sides may sheathe the sword and still keep a conscience void of offence before God and before man. Is such a peace possible to-day? If possible, is it desirable? Who is to bring it about? And what would be the results of it?

Is it possible? I take the most difficult question first. There are thousands who vaguely desire it, but who imagine it to be a beautiful dream, which fades away the moment you try to grasp its unsubstantial form. My contention is that it is attainable now in this generation; that, just as those brave brothers of ours in the Student Volunteer Missionary Movement have adopted as their motto, 'The evangelization of the world in this generation', so a body of men such as are assembled in this church this morning might adopt as their motto, quite reasonably, 'The peace of the Church in this generation'. I do not say that it has always been possible; I say that it is possible now, that there are no outstanding questions which could not be reasonably settled, that there is no obstacle whatever, except human self-will and prejudice or love of strife, to prevent our Jerusalem being 'at unity in itself', and that in the long history of the Church of England no body of men or individual men will stand at the bar of the Prince of Peace with a more culpable record than the men who thwart the work of the Holy Spirit in bringing back peace to a distracted Church to-day. For notice the converse truth. In all human events there is a tide which you must take at the right moment, or the tide turns, and I suppose, if one thing is more certain than another it is this, that in five-and-twenty years—that is, within the lifetime of most of us here—there will be either a united, strong, efficient Church in England—whether established or unestablished (for, great as that question is, it is secondary to this)—or there will most inevitably be two Churches in England, both calling themselves in all probability the Church of England, which, having parted from one another with some bitterness and a considerable amount of contempt from the whole nation, have settled down, so far as influence is concerned, into two unconsidered sects, while a united and triumphant Nonconformity—never more united than it is to-day—will claim, and with some justice, to lead the religious life of England.

Why, then, do I say that peace is more possible to-day than it has ever been before? Because we better understand one another's principles. The two chief parties in the Church have really learnt much from one another; most of the so-called Evangelical churches in my Diocese have learnt the joy of daily service, have a celebration of the Holy Communion early every Sunday, and most, also, on

Saints' days, prepare for Confirmation quite as carefully as any others, and insist most strongly upon the work of the Holy Spirit as the great Giver of strength in Confirmation. Who shall say—certainly not the men of whom I speak—that they have learnt nothing from Wilberforce, and Liddon, and the rest? Whereas, on the other hand, who had a passion for prayer meetings? Father Dolling! Who preaches Missions in the name of 'Jesus only' almost daily in London? Father Conran, of the Cowley Fathers! Who got up the great open-air service in Finsbury Park on Sunday fortnight? The laymen connected with Dr. Linklater's church in Stroud Green. Is it possible to deny—do such men wish for a moment to deny—that they have learnt much not only from Nonconformists, but from the Evangelical party in the Church of England? It was a leading High Churchman —whose name would command here the deepest veneration if I mentioned it—who said to me in his own language, 'I have always regarded the formularies of the Church of England as patient of a Catholic and Protestant interpretation, and I have no sort of wish to interfere with those who incline to the one if I, in dutiful submission as to details to my Bishop, may take the other'. I believe that the great body of High Churchmen throughout England would in their own language echo back his words, and, if they would, we have secured the first basis for a lasting peace.

There are no outstanding questions unsettled to-day which ought to break up the peace of any Society really inspired and ruled by the Holy Spirit of God. The Report of the Royal Commission marks a crisis in the long struggle; the heroes of old fought that the worship of the Church of England should be levelled up to the Prayer Book, and that levelling up to the Prayer Book has been practically secured; but there will be no similar blessing on the efforts of the few who wish to carry us beyond the Prayer Book. Take two questions, for instance—the keeping of Corpus Christi and All Souls' Day. I see no difficulty in meeting the reasonable objection that, while we have a harvest festival for our earthly bread, we have no service of thanksgiving for the bread of heaven, by sanctioning such a service in the autumn before or after the day usually observed for the harvest festival. I see no objection to allowing in the form of the ancient *ἀνάμνησις* the notice, 'Let us remember before God the faithful departed, and especially such and such persons' at special celebrations of the Holy Communion, and so meeting that desire not to banish from our thoughts our dear ones in the sacred mysteries. While, on the other hand, where this was allowed, I should hold it the most

absolutely unjustified piece of self-will to insist upon keeping a particular day like Corpus Christi identified with a view of the blessed Sacrament not taught at Cuddesdon, not accepted by the priest when he was ordained a minister of the Church of England, and which has, perhaps, the worst history of any festival connected with the Christian Church; or, again, so long as our dear dead were not left out of our deepest thoughts it would be again a piece of self-will to insist on keeping a day like All Souls', rightly or wrongly laid aside by our Church as identified with a doctrine about the departed which it feared and wished away, unless, indeed, the Church in its corporate capacity deliberately replaced All Souls' Day in the Calendar. Remember, dear brethren, that I am not speaking to you to-day as a Bishop giving a Charge, but I am speaking as an elder brother-priest in the ministry to those for whose work and devotion he thanks God, and whose energy and force and attractiveness he would fain secure for the real battle before the Church, and not see wasted in the barren warfare for some mere party shibboleth or, at the best, a sectional triumph.

There is a greater belief in the doctrine of one body. When the great idea of the Church was to 'save your own soul', there was no such constraining motive for peace as there is to-day. From end to end of the Church we work together in a way which we have never done before. Constant Ruridecanal Chapters and Conferences, Evangelistic Councils on which all parties sit and work like brothers, Ruridecanal Missions, brigades of many companies of Church lads, the Church of England Men's Society with branches in every kind of parish—all these are bringing out an underlying unity in the Church in a way which I never remember during the last five-and-twenty years. All this means that we believe more in one body, and are beginning to feel increasingly the joy of brotherhood. And to this must we not add the greater trust in One Spirit? 'We have all drunk into One Spirit!' I cannot attribute the growing union in our London Diocesan Conference—I merely take this as an illustration of what is happening all over the country—or, again, in the Church Congress, to anything else than the work of the One Spirit Who, with marvellous patience, has for years been working towards His great desire, and is now beginning to see the accomplishment of His great end. 'O pray for the peace of Jerusalem' seems to be the special message which He is giving to the Church to-day, and if it is indeed the One Spirit Who sweeps us towards unity, who is the man here who will be found fighting against God?

But I have only left myself a short time to face the last two questions—Is such a peace desirable? and What practically can we do ourselves to attain to it? Is such a peace desirable? I believe that it is absolutely impossible to measure in words the mischief which strife among Christians works upon the cause of Christ. We get too much shut up in the opinion of the special little clique in the midst of which we live; it is a good thing for all of us to cultivate the acquaintance of a few laymen who have never read or even heard of the *Guardian*, the *Church Times*, or the *Record*, and yet have—or try to have—a real respect for the old Church in which they were baptized, and a great desire that the faith of Christ should still be taught in England. These men are the men who form the majority of the manhood of England; they are the nation whom the Church was sent by God to win to Him; to win them it would need to be very patient with them, though quite outspoken and fearless, but not to aim at winning them is to miss the mark altogether, and to fail wholly to win them is to fail as a National Church altogether. Now I believe that it is true to say that we lose them not in thousands but in tens of thousands by our divisions. One leading statesman said to me the other day, 'It is a matter of real regret to me, Bishop, that I feel so out of sympathy with the clergy'. 'I begin to doubt the reality of religion at all', said another leading engineer, 'when I hear nothing except disputes in the Church'. Both were generous Churchmen—both wished to believe in the Church to which they belonged, and they are typical of thousands more. We saw a little what the Church could do for a few months when we forgot our divisions in the Education question, though, unfortunately, then we were divided from our Nonconformist brethren; but a Church marching as one united body, co-operating gladly and willingly with the Nonconformist bodies on all questions of public morality and temperance and social questions, with a great peace having settled down in the place of this perpetual discord—why there is nothing which the Church of this country could not do; it is not too late to win back waning loyalty and lost allegiance; it is not too late to win the great towns; it is not too late to stir to life the country villages; Jerusalem at peace with itself could convert the world. And here let me put in a word lest you should think I had forgotten it. I can almost hear some of you say, 'But you are forgetting wider Christendom; you are forgetting the reunion of Christendom. The more peace we make here the more difficult the reunion with the Roman Church, or even with the Greek'. I do not believe it for a moment; the reunion of the

whole of Christendom must be in the prayers of every faithful Christian who breathes the spirit of the last prayer of Jesus Christ, but a peace made within the Church with no breach of principle, with no compromise on any article of the Christian Faith, would only prepare us for any wider peace which God may have in His Providence in the days to come.

And that brings me to my last question—What quite practically can we really do to bring it to pass? Here to-day you have come from crowded town and country village to worship again in the old church you love so well, and see the friends you made at Cuddesdon, and in a few hours back you speed to the vicarage or the curate's lodgings from which you have come. What can you do? First of all, look upon this peace as a possible thing for which you can pray and expect an answer; there must be—nay, there is—the most blessed peace in heaven, and the peace of the Church on earth should reflect the deep peace of God. Live very near yourselves to the God of Peace; Enoch 'walked with God'. It is impossible to estimate the difference to the tone of the whole Church if every priest 'walked with God'; if before he spoke or wrote anything he took it up with God first. Are you, dear brother, 'walking with God', or at least trying to do so? Has anything got between you and Him since the last time you were at Cuddesdon? Then put it away to-day, and pray the prayer we so often use in our Missions:

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Then, having prayed for peace, and bathed yourself in an atmosphere of peace, look out for an opportunity to make peace. 'Blessed are the peacemakers, for they shall be called the children of God.' Ask especially if you are looking upon the Evangelical in the next parish as a true brother in the Lord; and if I was preaching to him at his College Festival I should ask the same question of him with regard to you. You have the same grace of Orders, you use the same Prayer Book, you recite the same Creeds, you live upon the same Sacraments. He preaches the Incarnation, the Atonement, the Resurrection, and the Ascension of the same Lord, and on nine points out of ten, if he is an earnest parish priest, your doctrine is the same as his. Why not agree to differ on the tenth point without any breach of concord or sense of unworthy compromise?

Again, I go farther—the time has come to cease to look upon the

Nonconformists of England as anything other than an integral part of the religious life of England. They form almost exactly half the Christians of England. Is it quite Christian, then, to ignore the existence of the Nonconformist minister in your country town or village? It does not mean that you are to preach in his chapel or invite him to your church—in my opinion, such short cuts to reunion defeat their own purpose. It does not mean that you are not to preach and teach the Catholic truth of Christendom as clearly and effectively as you can; but it does mean that you are to recognize him as a Christian brother who is shepherding his own flock in his own way, and teaching them to love and follow Jesus Christ. So far from such a spirit being inconsistent with sound Church principles, the contrary is the case, and all over the country it is the strong, convinced Churchman, who knows his own principles, and who is not ashamed of them, who is living on more brotherly terms than any one else with his Nonconformist neighbour.

And, lastly, in the Name of the God of Peace, avoid those contemptuous terms and party catch-words, which do, perhaps, more harm to the peace of the Church than anything else. I have said often enough in public what I think of those who hurl the accusation of 'the filthy Confessional' against those who, without stretching their Prayer Book an inch beyond what it says, endeavour to discharge the difficult task of preparing souls to meet their God, or who call everything which they dislike in doctrine or ritual 'Roman Catholic'; but do avoid on your side phrases and catchwords, such as I would rather not repeat, which have a sting and a bitterness behind them—'Sirs, ye are brethren, why do ye wrong one towards another?' And so, dear brethren, I leave with you this Whitsuntide message of peace. 'Pray for the peace of Jerusalem; they shall prosper that love her'—pray for peace, work for peace, live for peace, breathe peace, and we may have good hope that down from heaven shall descend, like the cloud of glory which came of old, the peace of God which passeth all understanding, and that, wrapt in that peace, the hosts of God shall move forward with new power to the battle. And it is with a very full heart for all we owe in the Church to Cuddesdon and to Cuddesdon men that I pronounce the Apostolic Blessing over you. 'May the God of Peace sanctify you wholly, and may your whole spirit and soul and body be preserved blameless till the coming of the Lord Jesus Christ.'

The Annual College Festival was celebrated on the Monday

and Tuesday after Trinity, June 15th and 16th, 1908. About 150 old students attended, a number almost up to the average, in spite of the fact that the Pan-Anglican Congress had just begun its Sessions.

On Tuesday, the preacher was the Primus of the Scottish Church, an old student, and also Chaplain of the College from 1892 to 1895. He took as his text 'The bush burned with fire and was not consumed', and gave a striking object-lesson from the history of the Scottish Church of growth under persecution. It is here printed.

SERMON BY THE PRIMUS OF THE SCOTTISH CHURCH

'And nevertheless the bush was not consumed.'—Exodus iii. 2.

One who spent five of the happiest years of his life at Cuddesdon, partly as student, partly as Chaplain, may claim to know something at least of the feelings of those who return year by year to keep the Festival. Who would be so bold as to attempt to describe them after the inimitably graphic and felicitous way in which they were interpreted to us thirty years ago by Canon Scott-Holland? As we mount the hill, and catch the first glimpse of the familiar red roofs, with their background of fresh green foliage—so restful to eyes wearied with looking on the endless streets of our great cities—our thoughts flit back to the first days we spent here, when we came fresh from the University, happy, light-hearted, a little afraid perhaps of the unaccustomed discipline of which we had heard rumours in undergraduate days, but eager and anxious to make the most of the short year of immediate preparation for our life's work. Who can forget the strangeness and the fascination and the indescribable influences of that new atmosphere in which we found ourselves—the atmosphere of prayer and worship—the pervading sense of the reality of spiritual things, the earnestness of purpose and motive and desire, the bright gladness of the brotherhood; and then, as the days passed swiftly by, days hallowed by Eucharist and meditation and prayer, days made memorable to us by the growing conviction of sin, forming of higher ideals, and desire for greater holiness; days of conversion, when the deep things of God acquired deeper meanings for us, and the great Facts and Truths of the Creed became not merely matters of study for the lecture-room, but matters of experience applied to our own

soul's life; new messages reached us, messages of faith and hope and love, faith in God and His Church and its Sacraments, love for the Father, Son, and Holy Spirit, love for the work to which we believed ourselves to be called, love for the men and women and children to whom we were sent to minister; and hopefulness too—hopefulness for the cause of our Master, hopefulness in the capacities and capabilities of human nature, hopefulness for our own spiritual growth and usefulness under the gracious blessing of God, that we might do all things solely for His glory, the honour of His Church, and the good of the souls committed to our care.

Such were some of our thoughts and feelings, were they not, my brothers, as we left Cuddesdon to go to our different parishes? But soon the pressure of another atmosphere made itself felt. The differences of our sadly-divided Christendom, the suspicions of the various schools of thought in our own Communion, the flippancy and indifference alike of the classes and the masses, the coldness and irresponsiveness, the shocks and the disappointments, the jealousies and misunderstandings, all the many difficulties and set-backs incidental to parochial life—who of you does not know them all, and who does not know also their reflex influence upon the faith and hope and love which burned within us, perhaps, so brightly when we went forth to our work?

And so, as we come back to Cuddesdon on this day, we long for some word of sympathy, something to renew the old ideals of personal life and service, something to strengthen our faith again, and deepen our love, and quicken our hope. That would be my aim, my brothers, in anything I try to say this morning, however feebly I may realize it. 'Give us something to help us to hold on', I once heard Bishop Stubbs say, and that is what, God helping us, I would wish to do.

'And nevertheless the bush was not consumed.' There are few texts from the Bible better known in Scotland than this: *Nec tamen consumebatur*. The words were taken as the motto of the seceding party in the great disruption of Scottish Presbyterianism in 1843. If they are true of what was known among us as the Free Church, they are none the less true of that faithful remnant of the ancient Church in which I was brought up, and in which it is now my honour and privilege to serve and minister, a Church which in its small College of seven Bishops numbers three old Cuddesdon men. Some of you with whom I lived in 'friendship's sweet boundary' fifteen years ago will not be surprised if I seek to turn your thoughts this morning to

our Scottish Church, and endeavour to suggest some of the thoughts and lessons of its romantic history.

I must not now attempt to speak of the earlier days of Scottish Christianity. But there is a passage in one of the writings of my great predecessor, Bishop Forbes, the fragrance of whose memory still remains fresh in Dundee and in the Diocese of Brechin, which for its beauty I would venture to read. 'No one can stand within the precincts of the ruined priory of Whithom, or look out to sea from the roofless chapel at the Isle, without emotions which are difficult to describe. He stands on a spot where the ancient civilization of Rome and the more ancient barbarism alike gave place to the higher training of the Gospel of Christ, when the domination of the earth, transferred to the true faith, but still proceeding from the Eternal City, laid hold upon the strongest of all those Celtic races which constitute the population of Scotland, when a Saxon Church, remarkable for the sanctity of its Bishops, repaired the breaches caused by conquest and foreign oppression, where amid the ravages of the Norsemen and the feuds of local princes, a rest was found for the ashes of S. Cuthbert, when year by year the concourse of devout pilgrims to S. Ninian's shrine was so great as to call for royal interference, and in the presence of his sanctity the old feuds of Scots and English were for the time to be forgotten, when the good Queen Margaret, wife of James III, found food for a piety which has almost entitled her to a place in the calendar of the Saints, when the gallant and chivalrous James IV, in whom, in spite of the temptations of youth, the devotional element prevailed, drew in that spiritual life, which, expressing itself in deep penitence for his complicity in his father's death, sent him with an iron girdle of penance round his waist to the fatal field of Flodden. And all this historic interest centres round one single figure, sketched in faint outline by the venerable Bede, filled in by the graceful hand of the amiable Ailred, commemorated in the dedication of many Churches through the length and breadth of Scotland—Ninian, the Apostle of the Britons and of the Southern Picts.'

In the main the course of Church life in Scotland down to the Reformation followed on a parallel line with that of England. Whatever may be said of the state of things in the South in the later fifteenth and earlier sixteenth centuries, it cannot be denied that north of the Tweed Church life had sunk to the very lowest levels in every direction. But there the parallel ends. Here in England there was an effective movement within the Church itself which united the desire for reform with loyalty to Catholic order and

doctrine. You cannot put your finger on any particular year and say, 'this is the date of the Reformation'. But with us it was different. The year 1560 marks the division between the old and the new order of things. Again, in England there was an executive government to lead and modify the course of Reformation. In Scotland this was absent, and to political lawlessness there was added religious passion. When the chaos and confusion of the great upheaval began to subside, three parties were seen to emerge from the dust of the struggle. There were those whose allegiance was given to the teaching, discipline, and organization introduced by Knox and Melville and the other leaders of Presbyterianism, there were those who adhered to the Roman obedience, and there were those whose religious position was analogous to, but quite independent of, that of the Church of England, those who, while admitting the need of reform, still clung to the Apostolic ministry and Succession, the Sacraments, Creeds, and system of the Catholic Church, and, so far as was possible in those troublous days, to liturgical worship.

It is not perhaps quite accurate to say that at this stage there were three clearly defined bodies. For the moment we may leave out of account those who remained with Rome. With regard to the other two, it was as if two nations struggled together in the womb of Scottish Christianity, it was as if two distinct streams flowed together in one great river. Not for 130 years did those who favoured Episcopacy and all that it stood for part company with those who accepted Presbyterianism. A weary struggle went on, each in turn more than once getting the upper hand, and then having to yield to its rival. The end of the struggle came in 1688. The romantic, and as I dare say some would now say the misplaced, loyalty of the Scottish Bishops to the Stuart cause decided the fate of Episcopacy as the Established Church of the country.

It would be a great mistake, however, to conclude that our fellow churchmen were then in a minority in the nation. The opposite is indeed the truth. More than one Presbyterian writer of the time declares that two-thirds at least of the people favoured episcopacy at the Revolution, and some would put the proportion as high as six to one. Why then, it may be asked, has our Church been reduced to a mere remnant of the nation? The reason is not far to seek. For a time Episcopalians were allowed to carry on their system and their worship in comparative peace. In many parishes indeed the feeling was so strong that our clergy continued to minister until their deaths. But with the failure of the Jacobite risings of the '15 and the '45,

the Government conceived the cruel policy of punishing our people through their religion, and for nearly 100 years our Church was subjected to the bitterest and most vindictive persecution. Up and down the country our churches and chapels were burned, and when burning was deemed unsafe, the congregation was compelled to pay workmen to pull them down. At the head of one of our most beautiful Forfarshire glens, Glenesk, there is still to be seen amid the heather the site of one of our ruined churches. The building was burned, but our people in the glen—and let me say that we have a congregation there to this day—gathered together for worship on the following Sunday, the shepherds fixing their staffs in the blackened wall, and stretching their plaids across to form some protection for their clergyman as he conducted the service. In another of my charges the people, chiefly fisherfolk, on the approach of Cumberland's army, took the simple altar and burnt it reverently, lest it should be desecrated by the soldiers. They were not allowed to meet for worship more than five at a time in a private house. Often the priest would repeat the service many times in a day that all might be able to join, and sometimes, to evade the law, four persons would be placed in each room of a house while he read the prayers in the hall or passage. Often they had to meet secretly among the woods or mountains, or in the caves along the sea-coast of my diocese. Not infrequently our clergy were imprisoned. There still stands at Stonehaven, in Kincardineshire, a building once used as a prison, to which the fisherwomen, carrying their unbaptized children on their creels or baskets, would wade through the stream behind, and clambering up the rocks to a point below the barred window, would hold up their infants to receive the rite of Baptism from their imprisoned clergy. I have the lineal descendants of those who were so baptized still in my diocese—devoted and loyal Church people they are. We have still the manuscript sermons of some of our clergy of that time in our Diocesan Library at Brechin, beautifully written and cautiously worded, urging their people to hold on and remain faithful to the religion of their fathers. Much more could I tell you to illustrate—and I have only taken these illustrations from the Diocese of Brechin—the sufferings through which our Church people had to pass for conscience' sake. But this long and ceaseless persecution, the object of which was to crush the Church, failed, as other persecutions had failed before. It is true that she had suffered severely, for when relief from the penal statutes came in 1789, she was, to use the well-known phrase of Sir Walter Scott, reduced 'to the shadow of a

shade'. Leaving the privileges of Establishment a hundred years before with some 600 clergy and two-thirds of the people of Scotland, she emerged from her tribulation with but four Bishops and about forty clergy, and less than one twentieth of the population. *Nec tamen consumebatur*; 'And nevertheless the bush was not consumed.' The fires of persecution had passed over her, but she survived, for the Fires of Pentecost, the Fire of the Presence of the Spirit of God was in her. 'God was in the midst of her, therefore shall she not be removed; God shall help her, and that right early.' And so it was. Those times of trial were, as such times always are, days of purification and progress in spirituality. The Church was purged from the taint of Erastianism, which had been one of the chief blots of her previous history. Through her troubles, moreover, the idea of religious toleration was slowly but surely evolved. It was again during her persecution and obscurity that she wrought out for herself that (to us) precious liturgical witness, the Scottish Eucharistic Rite. Nor was that all. In a year and at a time when so many of the Bishops and delegates of the American Church are present in this country—present to-day at the opening of that great Congress upon which we humbly and earnestly invoke the blessing and guidance of God—it is appropriate to recall the origin of the American Episcopate. You will remember how in 1783, when the war of American Independence had come to an end, the State of Connecticut sent over one of its clergy, Dr. Seabury, to seek Episcopal Orders in England. But there were political difficulties in the way. Seabury turned to Scotland, and on November 17th, 1784, was consecrated by three Bishops of that proscribed and persecuted Church in an upper room of a house in an obscure alley in Aberdeen; Bishop Skinner, of Aberdeen, preaching a famous sermon, in which he twitted the English Bishops in paying more heed to Acts of Parliament than to the Acts of the Apostles. From that one act of faith and hope and love there has been, praise be to God, reaped an abundant harvest for His Church.

There is little more to tell for my present purpose. During the last century the Church set itself quietly to the work of strengthening her stakes and so far as possible lengthening her cords, and the external results of her efforts may be seen from the fact that her forty clergy in 1800 have now become 350, while her membership has risen to nearly 140,000. The Oxford movement had a great effect upon her life, and its influence was largely extended through the power and personality of my great and saintly predecessor, Bishop Forbes. In this connexion I may mention that there has recently come into my

possession a packet of letters written chiefly to a loyal layman of the time by Mr. Keble, Dr. Pusey, Dr. Bright, Bishop Forbes, and others. They relate chiefly to the Eucharistic controversy of 1859. One of the chief features of our Church history in recent times—and possibly it is one of the ways in which, small as we are, we may be able to give a lead—has been the fuller recognition of the laity in our Church administration, and even indirectly in our legislation. Laymen vote in the election of Bishops. They wield a great influence in our Representative Church Council, which is a truly representative body, and which controls all the financial schemes of the Church, and recently by the formation of the Consultative Council on Church Legislation—another representative body in which Bishops, Presbyters, and laity sit side by side—they have been given a voice, though no vote, on all matters of legislation by the Provincial Synod, composed only of Bishops and elected Presbyters. We are, for instance, engaged at this time upon the revision of our Code of Canons, a very living document indeed with us. Another feature has been the efforts towards reunion in our sadly divided Scottish Christianity. The last two Bishops of St. Andrews—Bishop Wordsworth and Bishop Wilkinson—'clara et venerabilia nomina', have each in his own way worked earnestly towards this end, and if little as yet seems to have resulted, who can attempt to guess the answers which God may have in store for the many heartfelt prayers that are ever ascending up to Him, that, regarding not our sins but the faith of His Church, He would grant her that peace and unity which are agreeable to His Will?

I trust that I have not wearied you with this story of our Scottish Church, and I hope I have said nothing that would imply that she is without her own failures and weaknesses, mistakes, and limitations. Those of us whose lot it is to work in her ministry are not unconscious of them. Our difficulties are neither few nor unimportant. But we should be wholly lacking in imagination and sentiment, and above all in faith, if, when we recall her history, if when we realize all that she has come through in her witness to Evangelical truth and Apostolic order, our hearts did not burn within us, and we thank God and take courage. Surely, we cannot but say to ourselves, the great Head of the Church must have some special work and mission in store for her, of which, perhaps, we are as yet but dimly conscious, if He has thus preserved her through evil report and good report unto this day. It may be that in the providence of God we are destined—if we are but faithful and prayerful—to play some part in the reunion of our

sadly-divided Christianity. 'Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.'

Nec tamen consumebatur. 'And nevertheless the bush was not consumed.' That is the thought I would suggest to you to-day, when you look round and see the fires of trial passing over the Church of England—the fire of materialism and indifference and neglect, the fire of theological unrest, of the educational struggle, of divided opinions and contentions, and the scorching fires of those terrible sins which make your ministry and work so difficult, so painful, so depressing, so disheartening. The great lesson of our Scottish Church—apart from the lesson of faithfulness to the ancient Creed and system—is that she came to her own in her last days of trial. Two of her greatest triumphs were achieved in her darkest hours of persecution. Small and insignificant as she may be, has she not this word of encouragement to give humbly to those who serve her great sister Church? Will you not go back to your tasks with your faith renewed, your hope revived, with your love fanned into brighter flame, with your prayers redoubled, that the splendid mission and destinies of the Church of our Lord in this land and in the world—as witness that great Congress—may be more and more realized?

With prayers redoubled! Let me end with a brief description of a scene which I shall never forget. On a bright morning last December, we were gathered together—the members of the Executive Committee of our Representative Church Council, Bishops, Priests, and Laymen, to transact our business. We had heard a depressing account about the state of our funds. At the close of the debate, our revered Primus [1]—one of the greatest gifts which the Church of England has ever made to our Church—rose to speak. He spoke with clear head and decisive utterance and fullness of heart. In a moment he had lifted, as I had so often heard him do before, the dry matter in hand on to the highest spiritual levels. Then he sat down, his voice lingering in our ears and possessing our souls with its strange persuasive fascination. A smile, a sigh—'and he was not, for God took him'. *Requiescat.* And this was what he said with his last breath: 'Acknowledge God with a humble, reverent, and united heart, and tell Him, as a child would tell its mother, what it needs. The acknowledgement of God will ensure that God will bless the work.' Those last five minutes of his long life and ministry were a wonderful epitome of all that he had been and of all that he had tried

[1] Dr. G. H. Wilkinson, formerly of S. Peter's, Eaton Square, and Bishop of Truro.

to do for the Cause of the Divine Master whom he had served so faithfully and so well. He died witnessing for God and the power of prayer to help His Church to surmount all her trials, and I leave his words with you.

The Annual Festival was held on Monday and Tuesday, June 7th and 8th, 1909. About 130 old students of the College were present.

On Tuesday, the Bishop of Gloucester [Dr. Gibson] preached a sermon from the text 'I was not disobedient unto the heavenly vision' (Acts xxvi. 19). A ministry must begin with a vision—some glimpse of the heavens opened and Jesus standing at the right hand of God. Sad it was that so often this vision was allowed to fade into the light of common day. They saw on a wide scale ministries guided by no continuous vision, without inspiration and without aspiration—the self-willed ministry, the perfunctory ministry. Bishop Wilkinson had warned them of the self-satisfied ease which seemed to be the fate of middle-aged men, in whom the fire has died down, the enthusiasm been chilled by contact with older men. Joy and hope had gone out of such lives; there was a diminished sense of the Presence in prayer and in Eucharist; heart and spirit had gone from work, and there was a deterioration in the whole life. Men can only save themselves from this by keeping their eyes ever open to the vision of God, the purpose of their call. The sermon was followed by Hymn 431 ('Disposer Supreme'), during the singing of which a collection was made on behalf of the Clergy Pensions Institution. After this the Bishops present (Oxford, Gloucester, and Reading), the College officers, and others connected with the past or present work of the College were grouped before the Altar while a solemn *Te Deum* was sung. The Bishop of Oxford then pronounced the Blessing, and the procession left the church singing Hymn 603 ('Round the sacred city gather'). At the luncheon, which was served in a tent on the College lawn, about three hundred guests were present, the Bishop of Oxford taking the chair. The health of the Bishop was proposed by Mr. J. G. Talbot, M.P., and that of the Principal by the Bishop. The

Principal, in reviewing the events of the past year, spoke first of the death of several old students, and then of posts to which others had been appointed. These included the Headship of the Winchester and Magdalen College Missions and of the Oxford House at Bethnal-green, and the selection of the Rev. J. H. G. Randolph as Bishop of Guildford, Archdeacon Furse as Bishop of Pretoria, and the late Bishop of Stepney as Archbishop of York.

On June 13th, 1911, the College Festival was held in magnificent weather, and was attended by an exceptionally large number of old students and guests. On the Monday evening, at 9 o'clock, a discussion on 'The Contrasted Claims of Work at Home and Abroad' was opened by the Bishop of Bombay. Other speakers were the Rev. M. N. Trollope, Vicar of St. Alban's, Birmingham, Bishop-designate of Corea, the Bishop of Oxford, and the Archbishop of York [now Archbishop of Canterbury].

The Festival Sermon was preached by the Archbishop of York [Dr. Lang] and is here printed.

SERMON PREACHED BY THE ARCHBISHOP OF YORK AT CUDDESDON PARISH CHURCH

'I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.'—2 Timothy i. 6 and 7.

We meet to-day as brothers, sharing and renewing the happy memories of home. By you, as for me, this dear Cuddesdon, with its Chapel, its Parish Church, its fields and trees, its long vistas of hills and plains stretching before us this day in all their quiet splendour, is ever cherished as the true home of our ministry. To some of us it is bound by ties of memory too sacred for words—memories which abide through all the changes of the years, to rebuke and to revive. Here it may be there came into our lives a new Friendship, more wonderful and more hallowed than any other, which laid its silent spell on us of mingled strength and peace in quiet mornings of Communion—of all the experiences in human life the most strange, the most moving, the most precious—the Friendship of the unseen Christ. Here it may be into the dim and moody passages of youthful

THE ARCHBISHOP OF CANTERBURY

Photo. Speed, York

introspection there burst the clear light of a great purpose. Here it may be we learned the peace of pardon, and discovered the bond of Christian brotherhood. And of all those memories, to many of us at least, 'this old church, with its quiet country look of patient peace', is the abiding centre. To me it speaks, may I say, of an evening before the sojourn here began, when the sound of a Master's call stilled the tossing and trouble of a long debate; and of a morning when that sojourn ended, when the happy time of expectancy was crowned by the great commission. He, who speaks to you on this day, must needs yield himself to this tide of memories. He could not detach himself from it to attempt to discourse on high themes of theology or on the great problems that await us in Church or State. Let us yield to that tide of memories, and let it bring us back across the years of toil to that day, for which our life here was a preparation —the day when Apostolic hands were laid on our heads and sent us forth to the great venture of the ministry.

It is best, it is simplest, to speak out of experience; and I shall venture to ask you to share the thoughts of those who return from the flat plains of middle age to those hills of hope where the journey began. The older men will forgive these thoughts because they will recall to them a stage through which they have passed and which may have left still some traces of its trial. The younger men will forgive them, for they will remind them of a stage to which they must surely come, and against whose temptations they may be fore-armed and fore-warned. Well, then, after fifteen, twenty, thirty years of service, a man is pretty familiar with the appointed trials of middle age. He has met his limitations, faced and accepted them, and learned to continue his journey on the terms which they have imposed. He has met disillusionment in that blank midday when the morning visions of the young man have gone and the evening dreams of the old man have not yet come. He has schooled himself to rely for his hold on God rather on the will than on the emotions. But behind these appointed tests of middle-age which he accepts without quarrel there sometimes comes the shadow of a more special trial—shall we call it the spirit of fearfulness?

Very often it takes two forms; it meets us both in our outward and in our inward life. First it takes the form sometimes of *apprehension*. We find the will shrinking before tasks which were once eagerly undertaken, and the heart sinking at the challenge of ventures which were once eagerly accepted. The experience of failure in the past becomes a dull anticipation of failure in the future. The ideals both

of truth and of work, which once moved through us with 'the plenary masterfulness of youth', become clogged by the entanglement of *pros* and *cons*; by the pressure always of 'the other side'. The range of the possible becomes restricted by the pressure of the actual; and men are conscious of a certain failing of the springs of courage and of hope. It is, I suppose, the mental and spiritual counterpart of that nervous apprehension which doctors tell us is the result of the overstraining of the heart.

And secondly, it sometimes takes another form—the form of a strange and subtle trouble of the heart which has always beset men who have dared to accept a high and exacting standard of the inner life. It has been painted by the master-hand of a great artist, and in his presence I may be allowed to quote his description of it: [1] 'There settles sometimes on the soul a form of *accidie*—the dull refusal of the highest aspirations in the moral life, the acceptance of a view of oneself and of one's powers which once would have appeared intolerably poor, unworthy and faint-hearted; an acquiescence in discouragement, which reaches the utmost depth of sadness, when it ceases to be regretful; a despondency concerning that goodness to which the love of God has called men and for which His grace can make them strong.' Not to any of us, please God, has this trouble come in its darkest forms; and yet I expect it is difficult for any hard-working man in middle life not to feel sometimes in his soul the infection of its heavy and depressing breath. It is well for us to realize that we are in its presence when we find ourselves allowing the old impulses of prayer and meditation, communion and vision to be checked by weariness of spirit, by 'listlessness concerning the good things which God has prepared for them that love Him'. It may lead us, unless we are very watchful, through sheer tiredness and disappointment in the inward quest of God, to 'think scorn of that pleasant land and to give no credence unto His Word'. It is, at any rate, sufficiently serious if we find ourselves acquiescing in an imperfect standard of the spiritual life, and settling down in the soul to the acceptance of the second-best.

This, then, is the spirit of fearfulness which haunts us as we plod our way through the plains of middle age. How are we to exorcise it, to banish it? S. Paul tells us in the words which greeted us when we came into this church this morning. It is by stirring up afresh the gift of God that is in us through the laying on of hands. You may

[1] 'The Spirit of Discipline'—Introductory Essay. By Bishop [Paget] of Oxford.

remember how in the *Pilgrim's Progress* Little Faith is assaulted by the three brothers, Faintheart, Mistrust, and Guilt, and how they take flight at the coming of Great Grace, the King's champion. We must throw ourselves on the great Grace of God! We are this day to fan the gift that was given us into flame by the breath of a great desire; 'for God gave us not a spirit of fearfulness, but of power, and love, and discipline'.

This is the threefold strength which gives deliverance from the spirit of fearfulness—power, love, and discipline. And first the spirit of power. We have put out our labours and activities in abundance, but the stream of our acts and words does not seem to rise from springs of power, and so it runs shallow. And yet the springs of power are there, only we have allowed them to become choked by the weeds of our very schemes and labours. We have to clear them by acts of recollection repeated and sustained. We have to remember first of all that the *source* of power is the Spirit of God. We cannot of ourselves create it or achieve it; we can only receive it. Power is expended by activity, it is gained by passivity, by the mere waiting in the expectancy of Faith on the Spirit of God. The promise is sure, 'Tarry ye till ye be clothed with power from on High', 'Ye shall receive power after that the Holy Ghost is come upon you'. And the promise has been sealed by the hands laid on our heads in confirmation and ordination. The promise is not withdrawn. The double seal cannot be broken. We have only to betake ourselves ever afresh to the power of the Spirit, which is not created, nor won by our efforts, but received by our prayers, by our communion with God. When we are hot and weary and oppressed we open the windows and let in the breath of the wind. We have not created it, but we can receive it. So is it with the Spirit, the Breath of God. As Samuel Rutherford said, it is the 'wind which blows from the airth where my Lord Jesus reigneth and is ever strong, joyous and heartsome'. We have to recollect that, as the source of power is the Spirit of God, so the *sphere* of power is the spirit of man. Modern psychology confirms the New Testament contrast drawn between the 'outer man', the conscious self, moving in the outward sphere of action, decision, and business; and the 'inner man', the subconscious self, moving in the inward sphere of deep instinctive convictions and desires. That is the real self, that is the man whom the world unmakes, and whom communion with God re-makes. And S. Paul tells us of the true relationship, 'Though the outward man perisheth yet the inward man is renewed day by day'. And yet is it not rather our experience

that the reverse process takes place—that the outward man seems with such alacrity to renew fresh labours and responsibilities while the inward man is perishing? The mistake we make is to forget that it is the inner man, the secret self, not the outward man, the public self, that is the sphere of power; for there the Spirit of God dwells. If the inner man is neglected, thwarted, or starved, then all the actions, the words, the toils of the outward man are futile and ineffective—effort void of joy or power. If the inner man is kept free to 'walk in the Spirit', then into all those efforts of the outer man, refreshing, renewing, fructifying, will flow out the power of the Spirit. This, then, is the great, sure gift we are to fan into flame.

> Come, Holy Ghost, our souls inspire
> And lighten with celestial fire.

Secondly, there is the spirit of love. How well we remember the glad thrill with which in the College Chapel we used to sing—

> O Love, I give myself to Thee,
> Thine ever, only Thine to be.

Now are we conscious that the voice of the first love speaks with a note rather of yearning than of possession; that its eyes are blinded by the dust of the long day; that its feet, if still faithful, are slow and halting? Then to-day we must put our hearts in remembrance that the love was never our own. It was a gift. It came from the Love of God, which, because it is eternal, is inexhaustible. It was assured to us at our ordination. There is a story of Edward Irving going to a hospital and standing by the bedside of a lad wearied with long sickness, and in his noble way laying his hand on the lad's head and saying only, 'My boy, God loves you!' From that moment hope and recovery began. So to-day we go back to our ordination, and we feel, as it were, once again the pressure of the Master's hallowing hand and hear His voice. 'O man, tested and tried by toil; O man greatly beloved!' Let us stir up into flame this fire of love which we have received. It is within us; it is upon us; it has never been withdrawn. We can return from our own love, feeble and faint, to that eternal Love which is unfaltering and unfailing. The assurance of the strong Love which is given arouses and strengthens the failing love which is offered. 'Yea, Lord, Thou knowest all things: Thou knowest that I love Thee.' This is the spirit of love that casts out fearfulness. 'I know whom I have believed, and am persuaded that He is able to keep—to guard—that which I have committed unto Him'—'the love of this poor heart.'

And lastly, there is the spirit of discipline. This is both a difficult and a striking phrase, but we shall not be very far wrong if we think that S. Paul's 'spirit of discipline' is just that spirit which the masters of the spiritual life have always regarded as the great vanquisher of fearfulness—the spirit of *fortitude*. It is the spirit which nerves us to be strong and to play the man. It bids us do the immediate right thing immediately, and leave the consequences to God. It bids us check all self-indulgence, not only of the flesh but, what is harder, of the feelings. It bids us turn from the illusions of emotion to the great facts which abide—God's Will known, God's Call heard, God's Grace sufficient. Is it not just the spirit of divine wisdom which, over the whole range of the universe, gently and strongly orders all things in their appointed course? It is indeed well for us to remember that the voice within us which prompts us to rise betimes for our prayers, to protect the quarter of an hour for meditation, to take up the duty that lies to hand and do it without thought of the success we may achieve, or the impression we may create in doing it, is the Voice of the strong Spirit of God; and that, if we obey it and school ourselves regularly and definitely to obey it, the strength of the Divine Spirit is assured to us. This spirit of discipline, of a sane and balanced courage, is given to us by the laying on of hands—we have but to stir it up, to yield to it, to follow it. And before its quiet strength the spirit of fearfulness will vanish. Let this, then, be the message of our Festival, a message which will send us back from these holy hills to the plains of toil with wills strengthened and hearts cheered—'Stir up the gift of God, which is in thee through the laying on of hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.'

A great saint of our Church—George Howard Wilkinson of blessed memory—was sometimes visited by a spirit of fearfulness so dark that it seemed to shut out the light of hope and faith. Let us close with the words which describe this power by which he triumphed over it. They were the last words which he had read before he passed unknowing to his sudden death. Let them ring in our ears as we review to-day the memories and friendships of this place, and as we return to our appointed tasks. 'He giveth power to the faint; and to him that hath no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.'

After this happy Festival came a great sorrow. On the first Wednesday of the August term 1911, Dr. Francis Paget, Bishop of Oxford, passed to the rest that remaineth to the people of God.

On the Sunday before, the Bishop had celebrated in the Church at 8 o'clock, and had been with us at the midday service, to all appearances in his usual health and strength. Then suddenly 'in the midst of life' he was in death. As we kept watch by his body in Church the night before the funeral, we could but follow him with our prayers, and give heartfelt thanks for all that he, the first Cuddesdon student called to rule over the Oxford Diocese, had been to the College in the ten years of his Episcopate.

To those who had only heard his addresses in Church or Chapel or seen him as with his habitual re-collected reverence he led or joined in our Eucharists, he left a profound impression of the strength of character resulting from a lifelong companionship with the 'Spirit of Discipline'. Those who were privileged to know him more intimately and to seek his counsel or guidance can never forget how, in addition to his unfailing kindness and consideration, he unconsciously taught them the meaning of the words 'a quick understanding in the fear of the Lord'.

The great trust which he so faithfully bore passed, to our great joy, to another who, as Vice-Principal from 1880 to 1883, had even a more intimate knowledge of the inner life of the College, Charles Gore, Bishop of Birmingham.

The new Bishop preached the sermon at the Festival on June 5th, 1912, and the collection was sent to the Paget Memorial Fund.

In 1913 the sermon was preached by Dr. Luke Paget, Bishop of Stepney (now of Chester).

Canon Johnston was appointed Canon and Chancellor of Lincoln Cathedral; and left the College at the end of the Advent term, after having been Principal for nineteen years. Under his charge that period was one of steady growth and progress, of which the new wing, added in 1904, is a witness: and it would not be easy to say how much the College owes to him. There

are many Cuddesdon men who felt that his departure breaks for them a link with the College which they held very dear; but at the same time we were glad to think that the bond which the late Dr. King created between Lincoln and Cuddesdon has after a short interval been so worthily renewed.

He was succeeded by the Rev. James Buchanan Seaton, late Archdeacon and Rector of St. Mary, Johannesburg, who was installed as Principal of the College by the Bishop of Oxford on February 10th, 1914.

During the past year the College lost through death two of its original members. On December 28th the Rev. Albert Barff, Prebendary of S. Paul's and Vicar of S. Giles, Cripplegate, and first Chaplain of the College. On April 22nd the Rev. Charles Fleetwood Porter, Honorary Canon of Christ Church, and first Student of the College. A brass tablet in memory of Bishop King was placed on the west wall of the Chapel and was dedicated by the Bishop of Oxford on February 21st.

Then came the war.

No Annual Record was issued from 1916 to 1918, and no Festival held from 1915 to 1919. During the intervening years the College maintained a precarious existence, but, under God's good Providence, survived. During 1917 and 1918 the Principal was alone, except for kind help given for six months in 1917 by the Rev. B. Hartley, a former student, and the Rev. E. F. Walker, also a former student, who came, after service with the Forces, to assist with the care of the Serbian students in 1918. During 1917 and 1918 the students were lodged in the Bishop's and Principal's houses, and the services were held in the Church and Bishop's chapel. The College was never without students, although at one time the numbers were reduced to four. By closing the main buildings for a year and other reductions the College was able to avoid financial disaster, and the years of war closed with a slight balance in hand.

In March 1918, the College was reopened to receive a number of Serbian seminarists with their teachers. The Seminary

of S. Sava, Belgrade, found a temporary home within the walls of Cuddesdon, and the Liturgy of the Serbian Church was celebrated in the College chapel every Sunday and on the great Feasts. Two groups of students during their time of residence were enabled to pass their final examination, which qualified them for the Priesthood. There is no doubt that Cuddesdon will be always remembered with gratitude and affection in the Serbian Church. We had the happiness also of receiving Meletios, Archbishop of Athens, subsequently Œcumenical Patriarch, now Patriarch of Alexandria, and his suite, and Fr. Cicerone, a distinguished ecclesiastic of the Rumanian Church.

George happily still was with us and watched over our needs during all the vicissitudes of the College life. But his wife died in May 1918, after a long and painful illness: and William Manley, a faithful old servant, died in the previous autumn.

At Michaelmas the prospects brightened and men began to return from the Army, and in the Lent term of this year thirty-one men were in residence. After Easter the College was quite full again.

The Rev. E. J. Bicknell, who was appointed Vice-Principal in 1915, came into residence at the beginning of the year. The Rev. H. R. Higgs also returned to his post from the Army. Mr. Albert Mansbridge was appointed as Lecturer in Civics.

The Rev. Stephen Gladstone gave the College £1,000 to found a bursary in memory of his son who had hoped to be a student at the College,[1] and Miss Nimmo £200, the interest on

[1] Lady Day, 1919.
To the glory of God and in fondest memory of
WILLIAM HERBERT GLADSTONE, M.C.
A/Captain 1st Battn. Coldstream Guards
(of Summerfields, Eton, and Christ Church, Oxford)
who fell in France 27 Sept. 1918, aged 20 years,
whilst victoriously leading his Company.
Laid to rest Michaelmas Day in
Sanders Keep Military Cemetery, Graincourt-les-Havrincourt.
His parents desire to dedicate a Bursary at Cuddesdon College,
where he himself had hoped to go.

'The Lord gave and the Lord hath taken away
Blessed be the Name of the Lord.'

which will provide an annual benefaction of books to the holder of the Bursary.

At the festival of 1919, we bade farewell to Dr. Gore, as Bishop of Oxford, who was the preacher. At the festival of 1920, we welcomed his successor, Dr. Burge, who proved, as we anticipated, to be a kind friend to the College. At the festival in 1919, Dr. Gore blessed the Memorial Cross erected in honour of the members of the College who laid down their lives in the war. The festival was attended by a large number of former students who came to rejoice with us over the revival of the College life. In 1920 the speakers at the luncheon included the Bishops of St. Albans and Nyasaland, and we also welcomed the Bishop of Nassau, the Coadjutor Bishop of Capetown, and the Bishop of Pretoria (lately elected).

A new wing was built, together with the Memorial Cross, in 1920 as a War Memorial. It has on the ground floor, lecture-room; above, four rooms for students and bath-room. The rooms are named after the following who were killed in the war: (1) William Herbert *Gladstone*, M.C. (2) Gavin Ralston Mure *Caldwell*, killed in France October 9th, 1918, who had intended to enter Cuddesdon. (3) Cardross *Grant*, who died December 31st, 1917; and of his son John *Cardross Grant*, whose purpose it was to have been trained at Cuddesdon. (4) Neville Florian *Usborne*, R.N., Wing Commander, R.N.A.S., killed flying February 1916, aged 32; Alfred James *Usborne*, R.F.A., Major, killed at Arras, April 1917, aged 27; Thomas Richard Guy *Usborne*, R.N., Sub-Lieutenant, killed at Cronstadt, August 1919, aged 18.—

> 'Who gave their lives for their country, to whose memory this room is affectionately dedicated.'

The whole wing was named after Bishop Gore.

The Memorial Cross was blessed by Bishop Gore at the Festival of 1919. It consists of a stone cross, some twenty feet in height, which stands facing the road in front of the College. The designer was Mr. F. E. Howard. A tapering octagonal

shaft supports an elaborately carved head, with carvings on each of the four faces representing: East, Our Lord on the Cross with S. Mary and S. John; West, Our Lady and the Holy Child; North, S. Michael; South, S. George. Round three sides of the lowest stage of the base runs the following inscription: ORATE PRO ANIMABUS ALUMNORUM ET FAMULORUM HUIUSCE COLLEGII QUI PRO PATRIA IN MAGNO BELLO MORTUI SUNT A.D. MCMXIV–XVIII. REQUIEM AETERNAM DONA EIS DOMINE ET LUX PERPETUA LUCEAT EIS.

The names of those who fell are preserved in the Chapel, where hangs a parchment inscribed: FRATRES ORATE PRO ANIMABUS ALUMNORUM AC MINISTRORUM HUIUS COLLEGII QUI IN MAGNO BELLO MORTUI SUNT.

ALEXANDER GEORGE JERMYN ALDERSON
CYRIL BERNARD WILSON BUCK
FREDERICK BONHAM BURR
LEONARD GRAY BUTLER
JOHN FREDERICK CHRISTOPHER FIXSEN
BASIL JOHNSON GEDGE
EDWARD REGINALD GIBBS
GEORGE EDWARD GRUNDY
CHARLES SINCLAIR IVO HOOD
REID NORMAN MITCHELL
ULRIC GEORGE MURRAY
GEORGE NASH
PAUL MERVYN PASCALL
CYRIL AMBROSE WALTON
ERNEST BARRETT
WILLIAM CROOK
ALFRED MOBEY
ROBERT WALLINGTON

The new lecture-room wing was blessed by the Bishop of Oxford on November 3rd, 1920. It cost £4,800. It is generally recognized to be a handsome addition to the College buildings. Certainly the lecture-room has proved to be of immense service to our work.

The erection of a new wing made it necessary to name the three different parts of the College buildings. They are called by the honoured names of Liddon, King, and Gore.

In 1922 we recorded the death of the Ven. W. M. G. Ducat, Archdeacon of Berks., formerly Chaplain and Principal, on March 17th, 1922. The memory of his great services is recorded on a tablet in the Chapel, provided by members of the College trained under his wise care.

In 1923 we recorded the death of Dr. J. O. Johnston, Chancellor of Lincoln, formerly Principal, who died on November 6th, 1923. He was Principal for nineteen years, and under his leadership the College buildings were extended and greatly improved. His memory is blessed by those who had the privilege of his wise and loving care. They have placed a memorial stone over his grave in Cuddesdon churchyard, a memorial tablet in the College Chapel, and a set of volumes in the College Library.

Two former officers of the College were called to the Episcopate, the Rev. P. H. Loyd, formerly Vice-Principal, to be Assistant Bishop of Bombay, and the Rev. F. M. Molyneux, formerly Chaplain, to be Assistant Bishop of Melanesia, and the Rev. M. R. Carpenter-Garnier has been called to the Bishopric of Colombo and the Ven. T. H. Birley to the Bishopric of Zanzibar.

Two notes may well be added here, which have appeared in the Annual Record for many years.

Cuddesdon College Exhibition Fund

In March 1903 this circular was sent by the Principal to all old Cuddesdon students:

'For many years past a small Exhibition Fund, chiefly supported by generous donations from three or four old students, has provided help for men who could not afford to pay the usual College fees. I have no reason to think that these will not be continued; but the demands on the Fund have been and still are so great that it is in serious need of further support.

'It is certain also that many men are kept from Theological Colleges by want of means; and as the Bishop of Oxford and at

least one other Bishop are now suggesting to all candidates for Holy Orders that they should have some special training, it is very probable that there will be yet more applications for help in the future.

'With the Bishop's approval, therefore, I wish to make the needs of our Exhibition Fund more widely known, and to appeal for assistance to all old students.

'I venture to ask them all to help the College by contributing at least 5*s*. a year for this purpose, although it is very desirable that contributions should not be limited to this amount.

'I am confident of your readiest sympathy in this proposal, even if you are unable to join in it. Should you be able to assist, as I trust will be the case, will you kindly fill in the accompanying form and return it to me, with your subscription for this year?

'It will probably be most convenient to collect the subscriptions in other years in connexion with the notice of the Festival. A statement of accounts will be printed in the Annual Record, without the names of the donors or recipients.'

Cuddesdon College Missionary Societies

Cuddesdon College Missionary Studentship Fund

This Association came into existence at the Cuddesdon Festival of 1860, having for its object:

(1) To bind together the old Members of the College in some common Church work.

(2) To assist in a work cognate to that of the College, by promoting the training of young men as Missionaries for our colonial and other foreign dioceses.

(3) To excite and keep up among its Members an interest in Mission work.

Subscriptions (5*s*. a year or more) become due each year in January. Postal Orders and names of new Members should be sent to

The Rev. the Chaplain,
Cuddesdon College,
Oxford.

To our great regret, Dr. Burge, Bishop of Oxford, died in June 1925 a few days after the end of our Easter term. He had been a kind friend to the College. His body was laid to rest in Cuddesdon Churchyard by the Archbishop of Canterbury. His escutcheon has been placed in the chancel of the Church as part of the Diocesan memorial to a well-loved Bishop. His successor, Dr. Strong, was welcomed back as a former student, and, as we expected, exhibits a strong personal interest in the work of the College and its members.

The College Festival was held on the usual day in 1926. In spite of the reduced railway system, a large number attended from every part of the country. Many came at great inconvenience. For it was George's jubilee. George Belcher had completed the fiftieth year of faithful service. The sermon was preached by Dr. Gore: and the speakers at the luncheon were the Bishop of Oxford, the Primus of the Scottish Church, the Bishop of Southern Rhodesia (Edward Paget), and the Principal. After the customary speeches, the Archbishop of York in a speech (which is here printed) expressed the gratitude of the members of the College to George, and presented him with a gold watch and chain, and a cheque for £320. Inside the watch was inscribed 'George Belcher, with the love of all Cuddesdon men, 1876–1926'.

In the spring of 1926, new servants' quarters were erected, a new servants' hall with bedrooms and bath-room for the serving boys, at the cost of £650. In the hall a bronze tablet has been placed with the inscription—'These servants' quarters were built by the College in gratitude for the faithful service of George Belcher, 1876–1926.'

George Belcher died on December 2nd, 1929.

To this we add the speech of Dr. Lang, now Archbishop of Canterbury, which has delighted all Cuddesdon men but left George (as he told the present writer) absolutely overwhelmed and voiceless from emotion.

The Archbishop of York said:

We all know that this is one man's day. We are here to offer the love and gratitude of fifty generations of Cuddesdon men to Mr. George Belcher. You will allow me to say that it has cost me some travelling to do it in the name of the college. I was in London on Saturday afternoon. I was ordaining five Cuddesdon men at York on Sunday morning; on this Tuesday I am here, and to-morrow I shall be in the Isle of Man. But I would go ten times that distance to do what you have allowed me to do this afternoon. You will let me represent the old students because I remember sadly the length of time which he passed since a very doubtful brand pulled from the Balliol and All Souls burning entered this college thirty-seven years ago; and I may speak for the young students because for the last five years I have been allowed to spend four Holy Weeks here, and be readmitted each time by the Principal. And one thing at any rate qualifies me to speak for all of you who are here; it is that there is no man at this festival who could say more fully from his heart and with more increasing fervour that he owes to this college more than he can either express or repay. When we think of the memories of this dear place there is at once a special and abiding place given to the man whom this day we delight to honour.

It has happened in the history of many great schools and colleges that faithful and wise servants have been raised up to be guides, philosophers, and friends to successive generations, such as, I am specially bound to remember, HANCOCK the porter of Balliol, and 'GUNNER' the steward of the Junior Common Room at Magdalen; but GEORGE, our own, our incomparable GEORGE, is the chiefest of them all. For these fifty years, principals, vice-principals, chaplains, have come and gone, but like the stream GEORGE goes on for ever, and the stream which has flowed from him, from his large and loving heart, has been a stream of pure disinterested loving-kindness, which has for all these years made glad this corner of the City of God. From time to time at rare intervals we have had 'spikes' among us. GEORGE as a man of humour understood them but he never liked them. Happily in larger numbers we have had saints, and as a Christian man GEORGE esteemed and revered them. But I do not think that they ever quite got GEORGE'S heart, because he never felt that they needed him as much as some others. GEORGE'S place has been to remember that most of us are neither 'spikes' nor saints, but very ordinary human beings, imperfect human creatures, and for all these years he has had human nature in this College under his especial charge. He

GEORGE BELCHER

has had a unique power of discerning abashed, suspicious, even rebellious humanity in most of those who came here, and he has taken it into the arms of his cheerful sympathy and nursed it into quietness and peace. He has done so in the same sort of way in which another great Cuddesdon man used to deal with the same creatures—that most human of saints, Bishop KING. I remember the first time I saw the Bishop. At an anxious moment in my career, I went to consult him at Lincoln. I arrived when he was holding an ordinands' retreat. I was ushered into the dining-room where the ordinands were assembled, and some one was reading to them. I had never seen so many cassocks in my life, and I was dismayed. The Bishop motioned to me to take a place at his side, and seeing with his wonderful powers of intuition my terrible lay discomfiture he whispered 'They are not half as good as they look, nor am I'. Just so that other most human and delightful saint—FREDERICK DOUGLASS, who has given his life to India—told me that when he came here he said to GEORGE that he despaired of himself because he knew that he could never be as good as the others who seemed to be able to talk about Church things all day long. GEORGE replied, 'Lor bless you Sir, it isn't their goodness, it 's only their little way!'

For fifty years to this great family of Cuddesdon men GEORGE has been the nursing father. All the time we have known that there is one man here who has taken charge of our unregenerate humanity. It is the same motive which prompts GEORGE to take charge of our bodies. Others have to take care of our poor souls for what they are worth. It is for GEORGE to look after our bodies and he knows how much the one depends upon the other. That has been his Christian philosophy. When the door of the refectory is opened we pass at once into the kingdom of our 'most religious and gracious KING GEORGE'. When a boy invited Mr. SQUEERS to give him more, Mr. SQUEERS was astonished; but GEORGE'S heart always goes out to the man who asks, or even looks as if he wished for more. The same spirit spreads over that admirable set of boys to whom the Principal has already most justly referred who have waited upon us for these years. GEORGE has given them his spirit so that they put our modest meals before us as if they were the feasts of kings. Even in the old ascetic days in which the old students were reared, those days when dear old DUCAT, thinking no doubt of the glass of very moderate sherry that was to reward at the Easter luncheon our Lenten abstinence, preached his cheerful Easter sermon on the text 'Mortify your members'—even in those days GEORGE enabled us to give thanks

for our few small fishes. And now that a different régime has been introduced by our genial Principal, while some of the old students may shake their heads, GEORGE smiles because he knows that at last he has come into his own.

We think of all these fifty years of unselfish cheerful disinterested service, of the kindness which he has shown even when the shadows of his own sorrows were upon his life. We think of this man girding himself day by day during these fifty years for his ministry of kindness; we think of him washing our feet stained by some of our imperfections, bruised sometimes by the hard road of discipline which it was difficult for us to tread, with the water which flows from his own kind and loving heart. When we think of this there are some words which come unbidden to our memory, 'I am among you as he that serveth'. There we know who GEORGE's Master is; and we know something more, we know that in one and perhaps the greatest of all Christian lessons our teacher and our example has been GEORGE. There are indeed no words that can describe the love which all our generations of men have for him.

(*Then turning to Mr. Belcher, the Archbishop continued*):

I have in the name of these students to present you with a present in the shape of a gold watch, which will measure that passage of time which we hope will always be arrested in your case as it has been for so long, and also an envelope which contains a cheque which may be useful to you. The gift is nothing in itself, but you will value it because you know that the love of these fifty generations of your boys is given with it; and so, my dear GEORGE, I will try by the grasp of my hand to show you something of the strength of that love, as I have tried by my poor words to show you something of its warmth.

GOD bless you, my dear GEORGE, for all that you have been and done during these fifty years for us and for the college.

In the summer of this year we lost the valuable and devoted help of the Chaplain, Alexander Sargent, after four years' work. He went to be Sub-Warden of S. Paul's College, Grahamstown, the S. African Provincial Theological College whence he returned in 1929 to be Chaplain to the Archbishop of Canterbury. That College was closely connected with Cuddesdon in the past through its first Warden, the Rev. E. Courtenay West, a former Chaplain. The Rev. T. L. Manson, who joined the College staff a year ago, succeeded as Chaplain.

THE BISHOP OF WAKEFIELD

In 1928 the Rev. J. B. Seaton, Principal, was appointed Bishop of Wakefield. He was consecrated in York Minster on All Saints' Day. The whole College travelled by road to York and were present, robed, at the service. The majority of the students slept the night in the Infantry Barracks and chanted Compline in the barrack room before getting into bed. The presence of the whole College at the Consecration and the fact that a great many former students working in the Northern Province were present robed, and that Dr. Seaton was presented to the Archbishop by the Bishop of Oxford (both former students) and by Dr. Temple (then Bishop of Manchester, now Archbishop of York), and that the sermon was preached by Dr. Gore (former Vice-Principal) all contributed to make the occasion a thoroughly 'Cuddesdon' day.

The Rev. Eric Graham, formerly Fellow of Oriel College, Oxford, was appointed as his successor.

We may conclude this memorial of the College life with the last words of the *Cuddesdon Record*, 1929.

'The College has been full during the past two years, and there are still more applicants than there are places available.

'We hope to hold the College Festival next year (1930) as usual on the Tuesday after Trinity Sunday. Notices will be sent out in due course; but we take this opportunity of pointing out that the festival will include the celebration of the College's seventy-fifth anniversary—which falls strictly in this year. May we have your prayers that we may mark the occasion worthily, in some way which shall be for the glory of God and the building up of His Church?'

APPENDIX I

EXTRACT FROM THE COLLEGE RECORD, 1879 (p. 13), RELATING TO THE CONTROVERSY OF 1878

THE wonted quiet and happiness of the life at Cuddesdon has been undisturbed, although during the past year the College has been the innocent occasion of an unhappy agitation within the diocese of Oxford. The agitation commenced by the publication of a pamphlet, shortly before the meeting of the Diocesan Conference, containing an attack upon the College, and addressed to the lay members of the Conference. It was from the pen of the Rev. C. P. Golightly. A motion brought before the Diocesan Conference by the Rev. E. A. Knox to the effect 'That this Conference desires respectfully to draw the attention of the Lord Bishop of the diocese to the pamphlet upon Cuddesdon College, addressed by the Rev. C. P. Golightly to the lay members of the Conference, and to express its opinion that the statements contained therein tend to show that the teaching in the said College does not deserve the confidence of members of the Church of England', was promptly rejected by the Conference without discussion, on the motion of Sir Robert Phillimore, who proposed, 'That this Conference is of opinion that the motion ought not to be entertained'. Sir Robert Phillimore's proposal was supported by the Right Hon. J. G. Hubbard, M.P., by the Hon. J. R. Mowbray, M.P., and by the then Archdeacons of the diocese, and was carried by an overwhelming majority. In consequence of the agitation stirred up in connexion with this matter, and some persons having complained of want of information regarding Cuddesdon College, the Principal, shortly after the meeting of the Conference, published 'A Report for the five years ending Trinity Term, 1878, addressed to the Right Rev. the Lord Bishop of Oxford, Visitor, and published by his authority'. Copies of this report may still be had on application to any of the officers of the College. An address to the Bishop of Oxford, signed by nearly three hundred old students, giving an unqualified contradiction to certain charges and imputations brought against the College, was presented to his lordship by the Rev. C. F. Porter, Vicar of Dropmore, the first student of the College, on November 25th, 1878, and a most hearty and affectionate reply was returned by the Bishop.

APPENDIX II

THEOLOGICAL COLLEGES FOR GRADUATES

(*Reprinted from the* CONTEMPORARY REVIEW, *September*, 1899)

MANY charges have recently been made against the training which is given in those Theological Colleges where graduates of Oxford and Cambridge are prepared for Holy Orders. Probably one of the best services to the cause of clerical education would be to remove some of the current prejudices which are based on their supposed defects; for these prejudices prevent many earnest Churchmen from throwing themselves heartily into the movement for making some definite form of professional training, such as that which is given at these colleges, compulsory on all who are to be ordained.

It may readily be admitted that, like all other human institutions, Theological Colleges are not perfect; but the more serious imperfections alleged against them either do not exist, or are not attributable to any part of the systems of those colleges. An 'Essex Vicar', in a letter to *The Times* of April 6th, has very usefully focused and reproduced much of the floating talk against them. He says:

'It is a grave misfortune for the Church that the training colleges through which many of her clergy now pass should do so much to foster a temper of mind favourable to ritualistic and sacerdotal extremes, but so little to promote either breadth and largeness of view or fruitful study of theology. No one will deny that these institutions have done, and are doing, useful work. They have helped to supply the lack of professional training for the most important of professions, and their influence may be seen in the increased professional zeal and practical activity of our younger clergy.

'But they have not attempted to counteract the inevitable narrowness of all professional training. They have done little to widen the mental horizon of their students, or to keep the study of theology abreast with the times. For anything like a really scientific theology they do less than nothing. The majority of them are administered on narrow ecclesiastical lines by men of one school of thought. They turn out year after year a supply of young clergy all cut after one pattern, zealous for practical work, but with no desire for further study and mental improvement, with minds narrowed rather than strengthened by what ought to have been a bracing discipline. And they have certainly encouraged one of the most regrettable tendencies of our time—that the clergy should regard themselves and be regarded by others as a separate caste. They have helped, I fear, to widen the gulf between clergy and laity in ordinary life and in intellectual development. . . .'

The writer of this letter appears to have had only a slight acquaintance with a few students from Theological Colleges, and to have passed his judgement without seriously considering the limited opportunities of those institutions. Still, except in one important particular, he seems (if we look behind his words) to expect of our clergy only what ought to be expected of them. First, he feels that a clergyman ought to be a man among men, of fair general information, who has moved about among men of varied characters, attainments, and interests, and who has sympathies with opinions which are not his own. Then, it is right to expect of a clergyman knowledge of his own professional work. He should be at home in the worship of his Church, its laws, organization, methods of reaching and helping various classes of people, and he should show true zeal and self-sacrifice in doing that work. Next, a clergyman should have an intelligent knowledge of the faith as interpreted to him by the Church of England. He ought to know about all of it generally. He need not be a specialist in any part of it; and there are subordinate questions connected with each portion of the Creed, of which he may, without being charged with ignorance, know little or nothing. But he ought to be on the right lines with regard to Christian doctrine as a whole. He ought to be able to express himself with intelligence and accuracy about grace, moral responsibility, the Church, faith, the Sacraments, as well as about inspiration, the Incarnation, and the doctrine of the Holy Trinity. He cannot afford to say of any portion of the Creed that he did not take it up for his examination, as if that were an excuse for not knowing it. And his knowledge of Church history ought not to stop, either downwards or upwards, at the Reformation period.

Besides these three requirements, there is a fourth which our critic does not mention. A clergyman must be primarily and essentially a man of spiritual power. Let me be quite clear. Of course, he receives 'the Holy Ghost for the office and work of a priest in the Church of God': I do not mean that. He performs spiritual functions in administering the Sacraments and preaching the Word of God: I do not mean that. He has been baptized, and is a communicant: I do not mean that. But he must aim at leading a life entirely converted to God, true to his baptismal vows, and to his moments of highest communion; he must be truly in Christ and Christ in him, and thus he will have that special power of influencing others which can only flow from our Lord through His Spirit, but which does not flow through any one whose heart is not right towards God. A clergyman

must be a man who is in a continuous vital relation to our Lord through prayer, the Word, and the Sacraments.

If these four characteristics are essential for clergymen, let us consider what contributions the graduate Theological Colleges have to make towards their training. It is for many reasons obvious that they have not all the work to do, for they neither begin nor end the training of their students. Before a graduate comes to such a college he has studied for three or four years at Cambridge or Oxford, besides having been taught, as a rule, at a public school. That is to say, he has already had eight or nine years of the best opportunities of education that England can give. Besides this, when he leaves the Theological College, he is still *in statu pupillari*. It is the duty of every incumbent to train the deacon to whom he is allowed to give a title; he ought to teach him the details of ordinary parochial work, to guide his visiting, to criticize his sermons, and to stimulate his reading. Very many vicars admirably fulfil this duty, and any one who has to find a curacy for a deacon carefully avoids those parishes where he has reason to know that the supervision of the curates is neglected.

If, then, a clergyman has to be a man of wide sympathies and general knowledge, so as to understand his fellow men, he must to a great extent have acquired this characteristic at an earlier period, at school and college, the very best places in the world to teach them. A year's training at a Theological College can neither make nor unmake wide sympathies. If school and college, with their great opportunities, have not created them, how can a Theological College do so with not a twentieth or even a hundredth part of those opportunities? We must all admit that there are some narrow-minded clergy, and some of them have passed through Theological Colleges. But there is not a shadow of proof that the Theological Colleges are the cause of their narrowness. If a graduate comes to them unsympathetic, intolerant, with few interests, unable to think for himself, and having adopted narrow views of life, religion, and society it is no discredit to us that in one year we cannot effect what the Universities have so signally failed to do. On the other hand, if a graduate comes to us with varied interests and with the power of thinking for himself, we could not, if we would, cramp him into what are called 'narrow ecclesiastical views' in twelve months. To allege that we cause the narrow-mindedness of the small minority of our students who can be charged with it, is as foolish as it would be to credit us with their classical or philosophical attainments.

In the same way, as regards parochial work, the utmost that the

colleges can do is to give the students a knowledge of the principles of their work, some very slight experience, and an earnest desire for more. They ought to teach them to read aloud (no slight task, in many cases, after eighteen years of neglect), to know how to arrange a sermon, and what subjects to avoid in their public preaching in the first ten years of their ministry, to train them in some elementary knowledge of Church order and arrangement of services, how to baptize (in case their vicars should be absent), and to assist at Holy Communion. This is about all that can be done in the time, consistently with other work which is absolutely necessary. A vicar is expected to carry on this part of the training during the year of the diaconate. As regards 'efflorescences of advanced ritual', theological students (certainly at Cuddesdon) never see anything, whether in the parish church or in the College Chapel, but the simplest ritual of an ordinary country parish church. All our visitors are amazed at the contrast between the services they see and the charges of 'disloyal ritualism' which they have heard. No one who knows anything about us can say that 'the temper favourable to ritualistic extremes' is either created or fostered here. One aim of our system (and one of its results) is to moderate and discipline such a temper wherever we find it.

It is with the other two points, the theological and religious preparation for Holy Orders, that graduate Theological Colleges are chiefly concerned.

The theological training is most difficult on account both of the varying powers and attainments of the students and of the great range of study that has to be covered. In the last four years at Cuddesdon we have had one hundred and five students, of whom rather more than half were men who had taken honours at the Universities. Among them there were eleven first-class men (seven of them being double firsts) and fifteen second-class men. But they all needed the same instruction in the Bible and in dogmatic theology. We vary our method slightly with the ability of the student. First of all we have set them to study the Bible. 'Four hours' work a day on the Bible only' is the rule that is suggested to our students. The abler men work at it by themselves, reading the text carefully with the best introductions which have been written to the Old and New Testaments and the best commentaries on certain special books. The weaker men are helped by lectures and some less difficult works. All we can hope to do on this subject in a year is to provide a good general knowledge of the Bible and of the best teaching about it, and

a more intimate knowledge of some special books. It is the greater portion of the daily work of every student. But so many graduates know so little about the Bible that one year is sadly insufficient.

The difficulty is even greater in teaching dogmatic theology. All our students need to be grounded in the meaning of the Creeds and Articles, their evidence, their history, their mutual relations, and the practical bearing of each portion. Our plan is much the same as in teaching the Bible. We try to guide the abler men to read, after lectures, the best books on each subject—the books which the best men of whatever school of thought, Churchmen or Nonconformists, have written. The other students are instructed on the lines of those works; they would hardly read them for themselves. We try to make them think out and express in their own words the truths which they will have to teach, while we bring them more or less directly into contact with the forms in which those truths are expressed by the best writers. We refuse to allow the students to limit their studies to the subjects of the ordination examination, and we never use any handbooks.

But it is alleged that these colleges do not give their students 'the knowledge, critical, historical, and philosophical, which can prevent the intellectual degradation of which the crudities' of a one-sided 'theology are a symptom', 'that they do not attempt to counteract narrowness', 'that they do little or nothing to widen the mental horizon'. In reply to this, it should be remembered, first, that the students are already Oxford or Cambridge graduates; and next, that in four-fifths of the dogmatic teaching that is given at these colleges there is no question whatever of any party interpretation of Scripture or of formulae, or of any one-sided theology. We have to deal mainly with the Catholic doctrine held alike by all, whether English Churchmen, or Roman Catholics, or orthodox Nonconformists; a man would be unfit for the ministry who did not know it or who denied it, and a man who has been carefully taught it has passed through a good and bracing mental discipline. Most of our dogmatic teaching is on this common ground; the aim of it is to give that sound knowledge which will prevent a man from being 'carried away with every blast of vain doctrine'.

Beyond this area of generally accepted doctrine there is the distinctive teaching of the English Church, and within that there is a portion on which High Churchmen differ from Low Churchmen. Here our aim is to show, as clearly as we can, that even in this portion the difference is, in many instances, more verbal than real; and that

the most learned and devout men on both sides are, in truth, consciously nearer to one another than the noisy disputants on either side are able to admit. (See the recent papers in the *Guardian* by Dr. Moberly and Dr. Sanday.) Have I not a right to claim that this method of teaching is not narrow? I go further, and claim that it is truly broad. I am sure (for I know probably ten instances to every one that is known to the majority of our critics) that it never makes partisans, although it may not always succeed in unmaking them. There are points in our teaching at Cuddesdon where we should be rightly said to inculcate High Church doctrines; yet those points are studiously so kept in true relation to the far greater field of theology on which all educated Churchmen are at one, that we cannot by any lawful use of language be said thus to encourage narrow dogmatism. Those who are actually in touch with the inner life of our Theological Colleges have seen the moderating effect of this teaching, and can point to many instances where it has rescued a man from the ignorant narrowness of earlier years.

At the very best we can but lay the foundation of their theological training. They are only admitted to Holy Orders if they take a life-long vow to carry on their studies after they are ordained.

It is, perhaps, hardly necessary to say much about the religious preparation that is given at a Theological College. All our critics who mention the subject admit its value. But they should do more than that. Training of this kind is not only valuable, it is absolutely essential if a man is to have spiritual power, if he is to be a man of God, and not of the world, or of half-diluted worldliness. Unless a man has learnt to know God in Christ and himself in Christ, to deny himself and imitate Christ, he is of little use for the ministry. Here the earlier training at the University has done nothing. Among other ways, the chief methods that are used for this purpose at a Theological College are the insistence on the necessity of always realizing the presence of God and our entire dependence upon Him, on very careful prayer, on the regular *devotional* study of the Bible (not less than half an hour every day), and on the careful and frequent use of the Holy Communion.

But we are told that 'this training does not make a man understand his fellows' (he has already had twenty-three years of that discipline); 'it puts him out of touch with them, it creates a priestly caste, and sets the clergy in antagonism to the laity'. It would be interesting to know exactly the laymen who make this complaint and the clergy about whom they complain. Undoubtedly there is a

marked difference of outward life between some of the clergy and some of the laity, and also of tone and of interests. But is this always an evil? Besides, there are many habits of life innocent in a layman, but unadvisable in the clergy. We do not want our clergy to hunt and dance and be at liberty for all social amusements. There must be a distinction. Again, all deepening of spiritual life and theological knowledge will of necessity tend towards a separation from some of the laity if they have no desire to grow in the same direction. And even if it be admitted for the sake of argument that some clergy are pedantically clerical, can it be truly said that, in every instance of estrangement in temper between the clergyman and the layman, it is the clergyman who is at fault? There may be a special 'lay caste' as well as a 'clerical caste'. Again, if some clergy are stiff and angular, are they the only human beings with these characteristics? And do all such clergy come from Theological Colleges? If some do, we ought in fairness to ask what sort of people they were when they passed out of the hands of the University, before we lay their want of humanity to the charge of the Theological Colleges. I never heard of one instance of a man being made to care less for any of his fellow men, and to sympathize less with them, by residing among us. Men of widely differing temperaments have told me that one of the great blessings they received through Cuddesdon was the power to understand and appreciate those who differ from them.

'All our students are of one mould.' There must be some similarity as the result of a common training. One often hears the word 'Oxfordy' used by Londoners to describe the tone and speech of a young Oxford Fellow; to a certain extent they resemble one another, but the resemblance is not that of new shillings from the Mint. In the same way our students vary infinitely, in spite of their general resemblance. Are all army men and lawyers 'all of one mould' in a reprehensible sense? In one sense they are of one mould, as much as, if not more than, our students.

It is further laid against us that the students influence one another. This means, in the mouth of the objector, that, whatever the officers of the college may do, a narrow-minded student can counteract their influence and make other students like himself. Of course this is possible. The influences that I have known at Cuddesdon have been so greatly for good that any very exceptional influence of another kind could not be noticed in the balance against them. It must needs be that offences come, sometimes; but it is not at all impossible to discover the source of baneful example and to counteract it.

Lastly, we hear that our course is too short. To this I heartily agree. Our life at Cuddesdon is crammed full; it is as bad as a busy life at Oxford, perhaps even worse. We sadly want a longer time for what we already attempt. It is all we can do to run rapidly through the Bible, the Creeds, and Articles, Church history, the Prayer-book, and the principles of parochial work, to teach voice production, create an intelligent interest in the right methods of charitable relief, and in home, foreign, and colonial mission work. And one year is all too short to form lasting habits of self-discipline and spiritual life. Another year would be a great gain for all this; and it would allow us also to teach Christian ethics in a more systematic way, and to touch several other subjects which are now neglected.

But, in my opinion, it would not be for the good of the Church that the professional training through which candidates for Holy Orders *voluntarily* pass should at this moment be lengthened. What is needed is that this amount of training, at least, should be made compulsory on all candidates. There can be no doubt in the minds of those who are intimately acquainted with the best men from our Universities, that, as a rule, no graduate ought to be ordained who has not had a year's special theological and spiritual training at a Theological College, or elsewhere under some other supervision which has episcopal sanction. If at this moment the course at the colleges is lengthened to two years, it will in all probability greatly delay the day when the bishops will find themselves able to enforce this most salutary requirement.

I have only alluded hastily to some of the chief allegations against us. I sincerely trust that in this brief defence of a work which it is a very high privilege to be allowed to touch, no word has been used which can wound the feelings of any of our critics.

J. O. JOHNSTON,

Principal of Cuddesdon Theological College.

INDEX

Acland Hood, R. F., 73
Admission, qualifications for, 34
Africa, *v.* Universities Mission
Alderson, Baron, 2
Argles, M. F., 67
Atkinson, W. Chetwynd, 64

Balfour, Archdeacon F. R. T., 74
Bangor, Bishop of (Bishop Bethell), 7
Barnett, H., 64, 108
Barrington, Lord, 2
Bath, Marquis of, 2
Bathing, 115
Benson, Father, 15, 93, 101
Bicknell, E. J., xxvii, 116, 148
Bloemfontein, Bishop of (Bishop Webb), 15, 74, 75
Bloemfontein, S. Cyprian's College, 74
Bombay, Bishop of (Bishop Mylne), 65, 66; (Bishop Palmer), 140
Bright, Dr., 101
Brisbane, Bishop of, 63
Brown, E. F., 66
Buccleuch, Duke of, 2
Buildings, original, 12; Wilberforce Memorial Chapel (*v.* Chapel) 13; decoration of dining-hall, 30; Jubilee wing, 32, 119; War memorial wing, 149
Burge, Bishop, 149, 153
Burgon, J. W., 95
Burrows, W. O., 112

Calcutta, Bishop of (Bishop Milman), 63, 84, 101; (Bishop Johnson), 63, 66
Calcutta, Oxford Mission to, 65, 66, 106
Campbell, Bishop A. E., 120
Capetown, Bishop of, 63
Carter, Canon T. T., 30
Champernowne, R. K., 74
Chapel: Old Chapel, 12; becomes a reading-room, 16; New Chapel, corner-stone laid, 13; dedicated, 14; organ, 18, 107; windows, 18; triptych, 19; east window, 19; ornaments, 27; decoration of the chapel, 20–32; Willis Memorial, 28; Furse Memorial, 28, 29; floor renewed, 28
Chichester, Bishop of (Bishop Gilbert), 7
Churton, Bishop E. T., 107
Cleaver, W. H., 107
Coal and Clothing Club, 118
Colenso, Bishop, 8, 62
Coleridge, Sir J., 2, 101
Colombo, Bishop of (Bishop R. S. Copleston), 14, 15, 63; (Bishop Chapman), 62; (Bishop Carpenter-Garnier), 151
'Colonies', 31
Commission of 1858, 79, 91–3
Common-room, 29 f.
Congreve, Father, first retreat, 60
Corea, Bishop of (Bishop Trollope), 140
Cottage, 31
Couchman, R. H., 120
Craven, Lord, 2
Cross, altar, 27
Cross, processional, 20
Cuddesdon College, name of, 12
Cuddesdon, parish of, 4, 38, 39, 58, 104, 125
Cuddesdon 'Pie', 118

Dartmouth, Lord, 2
Davey, W. H. (Dean of Llandaff), 96, 101
Denison, J. E., 115
Devotional training, 49
Dining-hall, 30
Douglass, F. W., 68
Ducat, Archdeacon, 37, 115, 151

Easter, observance of, 58, 90
Ember week, 57, 60, 84
Eucharist, The Holy, 56, 85
Examinations, 34, 118
Exhibition Fund, 151
Expense of College course, 35

Festival, 44, 56, 61
Fives court, 19
Forbes, Bishop, 15, 103
Foundation-stone of College, 2
French, Bishop V., 66
Friday addresses, 53, 100
Furse, Archdeacon, Principal, 37, 42, 105, 108; memorial, 28, 29
Furse, M. B., 140

Gayford, S. C., ix
'George', 31, 116, 148, 153
Gladstone, W. E., 2
Gladstone Bursary, 148
Golightly, C. P., xiv–xvi, 91
Gordon, General, Communion vessels presented to College, 17
Gore, Bishop, 28, 68, 108, 118, 146, 149, 153, 157
Goreh, Father, 66
Graham, E., 157
Grahamstown, 75
Gurney, A., 17

Hebrew, 33
Helmore, 7, 87
Higgs, H. R., 148
Holland, H. S., 110
Holy Week, observance of, 58, 89, 90
Hornby, Bishop, 67, 72
Houblon, Archdeacon T. H. A., 15

Janson, Charles, 70
Johnston, J. O., Principal, 86, 146, 151
Jubilee of the College, 32, 119, 120

Kay, Doctor, 63
Keble, J., 30, 78, 100, 101, 123
King, Edward, 15, 37, 44, 122; Chaplain, 95; Principal, 100, 103; leaves Cuddesdon, 104, 112; portrait by Richmond, 29; memorial tablet, 147.

Lang, C. G., viii, 113, 118, 140, 153, 157
Lecture-room, 12, 16, 30, 52, 150
Lectures, 47, 52
Leighton, Dr., 50
Lent, observance of, 58; in 1855, 88
Library, 18, 29, 45
Liddon, Dr., 17, 54; Vice-Principal, 86; Office-Book, 78; Resignation, 94–6; bequest, 45; memorial tablet, 17
London, Bishop of (Bishop Blomfield), 2, 7; Bishop A. F. Winnington-Ingram, 123
Loyd, P. H., 151

Mackarness, Bishop, 13, 101
Mackay, M., 73
Mackenzie, Bishop, 69, 70
Macrorie, Bishop, 63
Manley, Mr. and Mrs., 31
Mansbridge, Dr. A., 148
Maxwell, H. G., 73
Meditation, 42, 54, 87
Miles, C. O., 75
Milman, Bishop, 63, 84, 101
Missionary Exhibition Fund, 64, 152
Missionary Map, 77
Missionary Meeting, Annual, 65
Missionary vocation, 62 ff., 76
Missions, Cuddesdon Association in Prayer for Foreign, 64, 65
Missions, Cuddesdon Manual of Intercession for, 65, 77, 84
Mitchinson, Bishop, 63
Molyneux, F. M., 117, 151
Morgan, H. T., 100
Motto of the College, 37, 117, 120
Music Room, 12, 47
Mylne, Bishop, 65, 66

Natal, Bishop of (Bishop Colenso), 8, 62
New Zealand, Bishop of (Bishop Selwyn), 1, 8, 62
Nyasaland, Bishop of (Bishop Hornby), 67, 72

Office Book, Cuddesdon, 79, 93; sources of prayers, 81
Officers of the College, 5, 6, 33
Old Vicarage, 31
O'Neill, Father S. W., 66
Opening of the College, 7
Ottley, R. L., 64
Oxford, Diocese of, 1, 158; University of, xiii, 2, 9, 49, 51, 86, 97

Paget, Bishop of Oxford, 146
Palmer, E. S., 73

Parker, W., 117
Parochial work, 38
Passiontide in 1855, 89
Period of training, 35, 164–6
Pinson, E. T., 120
Porter, C. F., 64, 86, 147
Portraits, 29 f.
Pott, Archdeacon, first Principal, 5, 15; resigns, 94; preaches at dedication of chapel, 15
Powis, Earl, 2
Puller, B. J., 18, 74, 102, 107
Puller, Father, 71, 76
Pusey, Dr., xi, xiv, 81

Quiet day, 58

Randolph, E. S. L., 70, 73
Reproaches, 59, 84
Retreats, 60, 61
Riddell, C. S. B., 72
Robberds, W. J. F., 131, 153
Rules of the College, 34, 40, 118
Russell, J. F., xxvii

S. Augustine's Coll., Cant., 64
S. David's, Bishop of (Bishop Thirlwall), 8
Sargent, A., 76.
Seaton, J. B., 116, 147, 157
Selwyn, Bishop, 1, 8, 62
Serbian Students, 116, 147
Services, 40, 54; in first term, 65, 87; present services, 55; Holy Eucharist, 56; Ember Week, 57, 60; Holy Week and Easter, 58
Smoking rule, 31, 41, 42, 89, 103, 117
Smythies, Bishop, 63, 70, 73, 74
Stallwood, S. S., 32, 119
Starkey, A. B., legacy to College, 30, 45
Street, G. E., 2, 13
Strong, E. L., 68
Strong, T. B., x, 112, 153, 157
Sturges, E., 65, 86, 101
Surplices, wearing of, 89
Swinny, G., 72
Swinny, H. H., Principal, 37, 44, 55, 95; death, 98, 99

Talbot, E. S., 51
Terms, College, 35
Theological Colleges, early, xiii, 1, 51; for graduates, xvi, 158
Time-table, 41
Trevelyan, W. B., 66
Trust deed of College, 5

Universities and Theological Colleges, xiii, 49, 51, 86, 97, 159
Universities Mission to Central Africa, 69, 77; Bishop of (Bishop Mackenzie), 69

Village, 37–9

Walker, C. H., 67
War Memorial, 149
Webb, Bishop, 15, 74, 75
Wellburne, 31, 42
West, E. C., 76, 119
Wilberforce, Archdeacon R., 2
Wilberforce, Bishop, the Founder, viii, x, 1, 62, 91, 101; lays foundation stone, 3; opens the College, 7; his ideal for the College, 36; relation of College to the Universities, 49; commission to archdeacons to inquire into Mr. Golightly's allegations, 79; charge in 1860, 97; in 1863, 98; death, 13; Wilberforce Memorial Chapel (*v.* Chapel), 13
Williams, Bishop J. Watkin, 64
Willis, Edward, Vice-Principal, 82–4, 106, 108; decoration of chapel, 20, 62, 107; Manual of Intercession for Missions, 65, 84; Oxford Mission to Calcutta, 63, 66, 67, 106; memorial in chapel, 28; in library, 18, 46
Wilson, H. C. B., 70
Woodgate, Canon, 101
Worcester, Bishop of(Bishop Pepys), 7

Zanzibar, Bishop of (Bishop Smythies), 63, 70, 73, 74; (Bishop Birley), 72, 151